Shepherds

JULY, 1954

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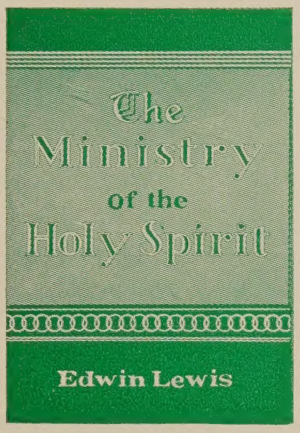

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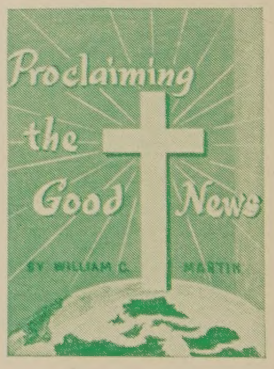

TIDINGS: 1908 Grand Avenue, Nashville 5, Tennessee

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

July, 1954

Vol. 8—No. 10

Geo. H. Jones, *Editor*
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TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Chairmen of the Commission on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

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Cover picture: Eva Luoma Photos

GOOD NEWS FLASHES ...FROM THE FIELD

—On Billy Graham London Evangelistic Crusade, British Methodism's Methodist Recorder reports first prayer offered at London Mission Rally in Central Hall, Westminster, — "We thank Thee, Father, for the Spirit of Evangelism which is sweeping this London of ours. . . ."

—Exultant telegram from Methodist Church, Sparta, New Jersey, on phenomenal C.A.C. results — "Attendance increased 100%. . . . 80 new members received. . . . Official board voted to continue Crusade another three months. . . ."

—Remarkable success attended United Evangelistic Missions of Japanese Conference, San Francisco Area. Superintendent Taro Goto reports younger generation learning that "visitation can be fun. . . ."

—Mahlon Young, Director of Evangelism, California-Nevada Conference, leading in aggressive and fruitful program of evangelism. Many churches doubling membership. . . .

—Jamestown District, Wayne Furman, Superintendent, Erie Conference, in Spring U.E.M. received 603 commitments, total attendance 13,940, mass meeting 1,150. . . .

—25 U.S. ministers conducted Hawaii Evangelistic Mission in April. Planned by Bishop Gerald Kennedy and Harry L. Williams in earlier trip. . . .

—City-wide religious census, Pomona, California, produced 1,000 persons as new responsibility of Trinity Church. Assignments for cultivation evangelism assumed by various church organizations. . . .

—Youngstown and Lima Districts, Ohio Area, in very successful National Family Week Christian Mission to the Home. Theme: "Christ Is the Door." . . .

—Des Moines Area Spiritual Life Mission success stories still coming in—Decorah Church, Dubuque District, experiencing post-mission 25% attendance increase. . . .

—Outstanding Spring local church revivals at Minter City, Mississippi, and Epworth Church at Jacksonville, Florida. . . .

—Pittsburgh Conference Week-End Witness Workshop. Fifty youth participating: 206 calls; 149 commitments; 20 new members. Doris Neely, Conference Director of Youth Work, reports, ". . . the experience of witnessing for Christ has been a fine experience for the youth. . . ."

—Thomas D. Hall, District Director of Evangelism, Maryville District, Missouri Conference, met with Local Church Commissions on Membership and Evangelism in round of all District charges. Plans made for perennial evangelism in every church. . . .

—Many District Christian Witness Missions being held this Spring and Summer. One notable pilot mission—Nevada District, Southwest Missouri Conference. . . .

—Christ Church, Dayton, Ohio, Ross Winner, pastor, used attendance board in Lenten C.A.C. As each member came to church, he was asked to change location of his numbered tag from "not in church" section to "I'm here" section. Not only increased attendance but produced concern for absentees. . . .

—Good News Flashes unable to print hundreds of glowing reports of Church Attendance Crusade except to say—They are still coming from North, East, West, South. Every word is GOOD NEWS. . . .

—Total United Evangelistic Mission commitments by years:

1949	—	8,074
1950	—	44,421
1951	—	82,009
1952	—	105,919
1953	—	165,798
1954 (to date)	—	14,470

69,000,000 Americans belong to NO church at all.

Since The Methodist Church has 1/10 of all the church members in the U.S., Therefore—The Methodist Church should be responsible for 1/10 (or more) of all the unchurched people in U.S., or approximately 7,000,000 PERSONS.

Handy Order Blank

TIDINGS: Headquarters for Evangelistic Materials
1908 Grand Avenue, Nashville 5, Tennessee

For Your Summer Revival

THE REVIVAL PACKET

_____ **The Revival Packet,** contains recommended amounts of helpful materials. **$3.00 each** _____
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Practical suggestions and assurances for daily Christian living.

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Helpful discussions of four Methodist doctrines.

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An envelope of helpful materials. Should be given to every new member.

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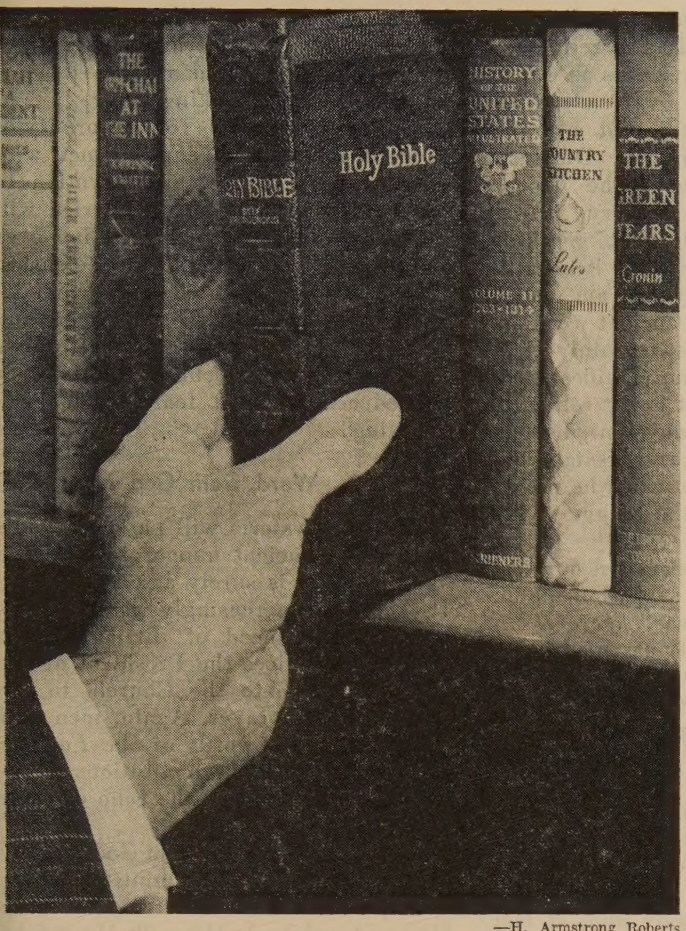


—H. Armstrong Roberts

Not Doers Only

by

Bishop W. Earl Ledden

Syracuse Area

The Methodist Church

THERE is a familiar text which seems to be a favorite with most Christian laymen. Indeed, I sometimes think it is really America's "golden text." As a boy I saw it on buttons which we wore in Sunday school. And when I preached my first sermon in Africa, I found it inscribed over the pulpit in the Belgian Congo. The familiar words in that unfamiliar setting are these: "Be ye doers of the word and not hearers only" (James 1:22).

There is good reason why this is a favorite verse with laymen. Laymen live in the fast currents of our contemporary life. They daily confront the problems of our contentious society. They love their church and appreciate its services of worship. But they also see the desperate need for daily Christian activity. They feel that this New Testament epistle is speaking directly to them and to their generation when it says, "Be ye doers of the word and not hearers only." They remember, too, that Jesus said, "Seek ye first the Kingdom of God"—and they set out forthwith to establish that kingdom.

European theologians often find fault with this vigorous expression of our Christian faith. They call us American Christians "activists"—and mean no compliment. They imply that we are busy, but a bit superficial in our brand of Christianity.

The World Council of Churches will be meeting in Evanston, just outside Chicago, this summer. The theme of the gathering is "Christ, the Hope of the World." There will be much discussion of the Christian hope. And some of it will startle and dismay most Americans. For some distinguished European delegates are very likely to say that the Kingdom of God is "beyond history." They may even imply that man can do nothing—that God does everything. To us their words are likely to seem like an enervating fatalism, paralyzing man's will to extend the Kingdom of God.

The Christian Hope

We Americans have a more optimistic interpretation of Christian hope. We think we can do something about social wrongs. We believe we have it within our power to meet human needs. And in the name of Christ, we set out to do these things—like that obscure Methodist minister in Boston, for instance. His name was Helms, and he was distressed by the poverty and human need about him. He began by giving away some of his old clothes. Then he got friends and members of his church to share their clothing with the needy. Next he sent out members of his church with bags to collect old clothing which was repaired and given to the poor. So great was the response that he soon was giving employment to those who repaired the clothing—and the employment went to those without jobs, especially those who were handicapped.

As you all know, this simple expression of Christian concern grew until it became a significant American institution—Goodwill Industries, Incorporated—where handicapped people all over America are given, in the words of the Goodwill motto, "not charity but a chance." American Christians believe that such service to human need is helping to promote the Kingdom of God—that participating in such activity is being a "doer of the Word."

I honor laymen for their active Christian service, for their practical interpretation of the Christian hope. Right now the emphasis upon Christian Stewardship is one of the most hopeful elements in our religious life. This em-

phasis—this expression of Christian faith—could change the moral climate of the world, could stop our glacial drift toward another world war, could achieve a world of goodwill and human happiness. And all this is related to that word in the Epistle of James, "Be ye doers of the word and not hearers only."

But this verse calls forth still another African memory. It is related to a very different service held in the shade of a mango tree. After I had preached through an interpreter one Sunday morning, a man of the Atatela tribe came to be baptized, kneeling reverently on that red soil. I was deeply moved as the African pastor assisted me in that solemn sacramental act. And after the service, speaking of this Christian convert, the pastor told me that for a year the man had been calling himself a "hearer." Indeed, he said, most of the Africans turning to Christianity from their tribal religions first call themselves "hearers." Some of the missionaries would have preferred to call them probationers or preparatory members. But, even before they became preparatory members, these Africans insisted upon classifying themselves as "hearers."

Elemental Wisdom

Now the more I think of this, the more I am impressed with the elemental wisdom of these simple Africans. Sometimes I wonder if we would not be wise to change the nomenclature of our own church and call those beginning the Christian life "hearers"—recognizing that we must be attentive hearers before we can be significant doers. Indeed, we would not be misrepresenting another emphasis in New Testament teaching if we should alter the text to read, "Be ye hearers of the word."

In our complex society we all tend to be specialists. That is true in industry as well as in the profession. So there are some of us in the church who are known as "speakers." This tendency applies not only to the church but to the nation as a whole. In recent years we have put great emphasis upon "the voice of America." We have—and we are—loud speakers. And sometimes I fear the world is growing weary of our much speaking. Norman Cousins is not the only one who reminds us that America needs ears as well as a voice.

Statesmanship right now should counsel all Americans related to foreign policy to listen long enough, patiently enough, humbly enough, to hear and understand what the hungry people of Asia are saying, what the oppressed millions of Africa are pleading. In statesmanship, as well as in religion, it is required that we have ears as well as a voice.

Not long ago I dedicated a prayer chapel on the campus of Dickinson College. It is called "The Durbin Oratory." The word "oratory," to our generation, means eloquent speaking. But in previous generations it meant a place of reverent prayer. I am glad to find this revival of an ancient word and its meaning. For—most certainly in religion—there can be no significant and effective speaking that is not related to praying; there can be no inspired speaker who is not first a hearer. Isaiah knew this long centuries ago when he prayed that he might have "the tongue of him that is taught."

All of this was assumed in our text. "Not hearers only," it said—but the implication is clear: at least, *hearers!* But this cannot be so surely assumed in our fast-moving generation. Today we do need to supplement the truth of the text with another great emphasis of the New Testament and exhort, "Be ye hearers of the word and not doers only."

For "doers only" forget the purpose of their "doing." They live driven lives, devoid of meaning. Mere activity brings no deep or abiding satisfactions. It brings weariness of body and, at last, emptiness of soul. Man is a rational being and must sense some meaning to his exertions. Even in church work men could easily become tired and irritable—grow weary in well-doing—if they were "doers only." Be ye hearers of the word—then doers!

Indictment and Complaint

The need of man to hear the voice of God has seldom been given such powerful expression as in that famous editorial in *Fortune* magazine which has been so widely quoted. Entitled "The Failure of the Church," it said, in part, "when we consult the church we hear only what we ourselves have said . . . the voice of the church today, we find, is the echo of our own voices." This is, indeed, both indictment and complaint. But what was then a complaint has become, for some in our day, a compulsion. With neurotic insistence, they demand to hear the echo of their own voices when they speak. Any deviation in opinion or insight agitates them. These self-anointed high priests of political orthodoxy would like to be cheer leaders for all other Americans. They bark out the tribal yell and expect all citizens to respond in rhythmic roar. Under the discipline of an iron baton they would rehearse pulpits and classrooms and lecture halls and editorial desks until all American institutions were reduced to uniformity—a star-spangled, verse-speaking choir.

Unless the demands for conformity of thought and speech can be met with courage, intelligence, and devotion to our traditional freedoms, America will be ripe for that classic headline over the report of a meeting of the Reichstag when Hitler presented his demands: "Reichstag Meets to Hear, Cheer, and Adjourn." Heaven forbid that either our Congress or our churches shall ever be reduced by such fear to such adjourning!

Word from God

But this hysteria will pass, by God's grace. The ancient hunger to hear the Word of God is surely asserting itself. It becomes increasingly manifest as men feel the need of divine wisdom and turn—as does the President of the United States—to the Church, to the Bible, and to prayer. Again, men will complain in the words of the *Fortune* editorial if, from the institutions of religion, they hear only the echo of their voices.

For there is a word from God. It may be heard by laymen and ministers alike. He speaks to all who truly worship Him and seek to do His will. He speaks in the holy silence of the sanctuary, in the quiet place of prayer, from the pages of the Bible read with reverence, in the midst of the doing of His holy will, in the hush of Holy Communion when we receive the bread and the wine in remembrance of Him. His word will speak pardon for our sins, shed light upon our pathway, give power over besetting temptations. His word will "grant us a safe lodging, and a holy rest, and peace at the last."

I beseech all "doers" to be first "hearers" of the Word. Open your hearts and commit your wills to Christ as you hear His supreme words. Jesus said, "This is my body which is given for you." Jesus said, "This cup is the new covenant in my blood which is shed for you."

Hear, and your soul shall live. Hear, and your light shall shine—so shine before men that they will see your good works and glorify your Father, who is in heaven.

Lord, speak to me, that I may speak
  in living echoes of Thy tone. . . .
O use me, Lord, use even me,
  Just as Thou wilt, and when, and
    where;
Until Thy blessed face I see,
  Thy rest, Thy joy, Thy glory share.

Everybody

BELIEVES IN A REVIVAL

EVERYBODY believes in a revival, even those people who say that they don't. What they don't believe in is something that was called a revival or that was passed off as a revival sometime in their past experience, and they were turned against it.

Everybody who believes in God and in the spiritual life believes in a revival of that spiritual life. In a world of the material, of the secular and the sordid, we need to set our affections upon the things that are above. In a world in which human nature, when left to itself, like water runs downhill, we need a renewing of the interest in the divine, a reviving of the spirit itself in the things of the Spirit.

And that is what a revival is, whether it happens in one person (alone, at home, at work, or at church), to a group of persons (separately or more or less together), or to a whole church (as they purposefully, consciously seek God's guidance and gift of new or renewed life.)

To revive is to animate, to bring to life, to cause to live again. ("Re" means again, or back, or over; "vive" is from the Latin *vivo,* "I live.") In our world with its deadening pace, and with its monotony, because life is so regular, so grinding, so "daily," a renewed interest, a "living again" becomes necessary over and over again. Every person needs fresh strength and inspiration from God every day. Every Christian needs fresh contact with and a fresh commitment to Christ every day. And every group of Christians, every church needs times of conscious effort to obtain fresh zeal, fresh blessings, fresh contact as a whole church with God, His Spirit, power, and purposes. This has come to be called revival.

"Wilt thou not revive us again: that thy people may rejoice in thee?" "Restore unto me the joy of thy salvation; and uphold me with thy free spirit." (Psalms 85:6; 51:12.)

Revive us again: fill each heart with Thy love;
May each soul be rekindled with fire from above.
Hallelujah! Thine the glory, Hallelujah! Amen;
Hallelujah! Thine the glory, Revive us again.

—Wm. P. Mackay

Prayer for Revival

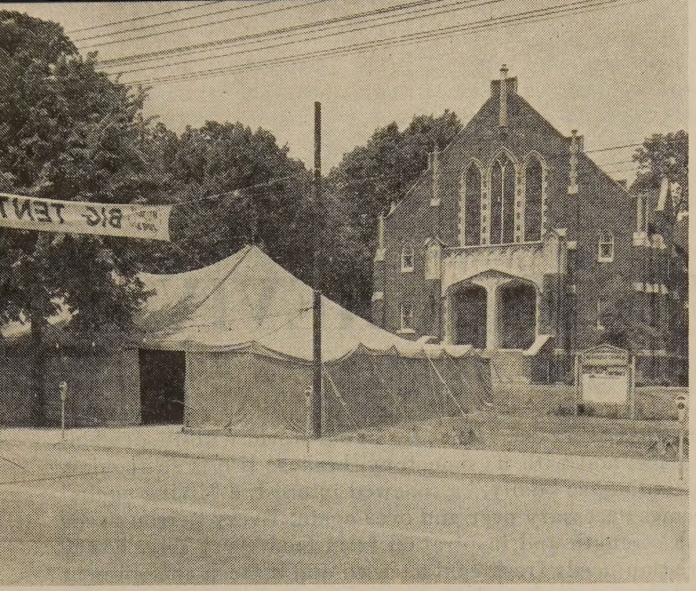
O LORD, I have heard thy speech,
and was afraid:
O Lord, revive thy work in the
midst of the years,
In the midst of the years
make known;
In wrath remember mercy."

—*Habakkuk 3:2*

Revive the Spirit

FOR thus says the high and lofty One
who inhabits eternity, whose name is Holy:
"I dwell in the high and holy place,
and also with him who is of a contrite and humble
spirit,
to revive the spirit of the humble
and to revive the heart of the contrite."

—*Isaiah 57:15*



Eastwood Memorial Methodist Church, Caruthersville, Missouri.

10,000 CHURCHES Will Have Revivals This Summer

IT is a conservative estimate that 10,000 churches will have special evangelistic preaching services during June, July, and August. The majority of them will be held in towns and in circuit churches and will be called revivals. Most of them will start on Sunday, and will stop on Friday night, with two services each day. Many of them will stop on Thursday night.

Most of them will have guest ministers who themselves are pastors elsewhere.

The pastors of three-, four-, five-, and six-point circuits will have special revival services in each of their churches, besides doing the preaching themselves in from one to four revival meetings on other circuits. This means that many circuit preachers will do little this summer except take part in revival meetings, both in their own and in other churches. They will close out one meeting in one church on Friday night and begin another elsewhere (either as host or guest pastors) the next Sunday morning.

This means that they will have altogether too little time to announce, advertise, plan, and promote in advance the revival meetings as they should. (Revivals need to be worked up, as well as prayed down. Witness Billy Graham's campaigns, and the advance promotion that precedes every large successful evangelistic campaign.)

So pastors are urged to plan now and to get their Commissions on Membership and Evangelism and special Revival Committees to take over a large part of the necessary revival preparation.

Many revivals fail for lack of prospects, for lack of attendance through failure to advertise, for lack of advance prayer and purpose, and for lack of materials designed to help make the revival meeting a success.

A number of articles are in this issue of *Shepherds* to challenge pastors and evangelistic laymen to make their preaching revivals, reaching revivals—to make their revivals productive of results—of winning persons on profession of faith, of getting church members by transfer, and of revitalizing the spiritual and church life of all their members and constituents.

Just as a carpenter needs his hammer, saw, plane, etc., to do his work effectively, so the church needs evangelistic materials that have been proved through the actual experiences of hundreds and hundreds of men and women. Every church should obtain the helpful TIDINGS Revival Packet, containing such materials and available at the nominal price of $3.00.

The Revival Packet

In this packet are 50 *Revival Prospect Cards* for use in obtaining the names and addresses of persons who should be won for Christ and His Church. This card also offers members an opportunity to pledge their prayers and cooperation in the winning of souls. To give individuals a chance to make their decision for the Lord, 100 *My Consecration Cards* are included in the packet. These cards provide spaces for persons to indicate a profession of faith, a deeper commitment, or a transfer of membership. For guidance in methods and procedures, a copy of the booklet, *How to Have a Preaching and Reaching Revival,* comes with the packet. In addition to the foregoing items, 75 *Attendance and Prayer Pledge Cards* enable folks to commit their practical support to the revival.

To publicize the meeting, 6 *posters* are provided in the packet. These may be placed in store windows, on church bulletin boards, etc. Fifty *postal cards* suitable for mailing likewise help to advertise the services.

To create enthusiasm, an inspirational card, prepared by Dr. Harry Denman, encourages members to win others. Printed on both sides, the card is excellent for motivating your revival. There are 25 of these cards, *Let's Make Our Preaching Revival a Reaching Revival,* in the packet.

Further guidance for the prayer effort involved in the revival is offered in the booklet, *Prayer Guide,* 6 copies of which come with the packet. This guide, prepared from practical experience, shows how to deepen the prayer life of your people. A new leaflet, *God's 10 Most Wanted Persons,* makes provision for each person to maintain a continuous prayer list. Ten copies of this leaflet are in the packet.

Churches needing larger quantities should order more than one packet.

You are urged to order the Revival Packet *today* from TIDINGS, 1908 Grand Avenue, Nashville 5, Tennessee.

The Commission on Membership and Evangelism

"Project for the Month"

of July Is

"A SUMMER REVIVAL"

by C. Lloyd Daugherty, Jr.
Director of Local Church Evangelism

Every church can and should have *some* type of summer revival. Over 10,000 churches will have summer "preaching" revivals. But other tens of thousands can have revivals without preaching—and indeed without preachers. Unless your church and its people have no room for improvement, why not go "one step higher" spiritually with some kind of "A SUMMER REVIVAL"?

PROCEDURE "A"—If your church is planning a "Preaching Revival"

1—***Rejoice!***—there is no substitute for the courageous proclamation of the gospel. It is for the edification of Saints and the salvation of Sinners. It will achieve spiritual results obtainable in no other way.

2—***Read!***—the excellent articles on "Summer Revivals" in this and former issues (July 1953, 1952, 1951) of *Shepherds* magazine. Anybody can find something of value which has not yet been tried in his church.

3—***Ask!***—your pastor if this Commission can be used to help him in the promotion (or in any other way) of the services as planned *and* if there is any way in which the "usual" revival can be enriched by suggestions found in *Shepherds*.

4—***Plan!***—with diligence, enthusiasm, and prayer. "If my people, who are called by my name, will humble themselves, and pray and seek my face, and turn from their wicked way—then will I hear from heaven, and forgive their sins and heal their land!"

—II Chronicles 7:14

Thousands of persons will attend revival services this summer in churches throughout the country.

PROCEDURE "B"—If your church is NOT planning a "Preaching Revival"

1—***Read!***—the articles in this issue of *Shepherds*—looking for suggestions which might be used or adapted for an other-than-preaching revival. Discuss these—and some of the following suggestions—in Commission meeting.

2—***Consider!***—try something new and different! Why not have:

- An *Every Member Prayer Revival*—for a set period of time, such as Sunday through Sunday, or the month of July—using the suggestions, procedures, and materials in the March "Project for the Month."
- An *Every Member Bible Reading Revival*—for a set period of time. God's revelation is not a closed book! Enlist Bible readers. Suggest daily passages, or make weekly selections for all to read. Or divide the New Testament passages among the members so that some member(s) will read each passage. Discuss in Commission meeting other Bible reading possibilities, bearing in mind always that the purpose is to seek spiritual blessings.
- An *Every Member Tithing Revival*—money need not be raised for the church. Each individual may decide where he wants to place it and/or the Commissions on Missions and Finance might suggest worthy objectives and co-operate in this spiritual venture. A "one month trial" will convert many persons to a life-long stewardship of tithing.
- A *Hymn Sing Revival*—no "preaching" necessary. Have hymn stories, testimonies, prayers, and scripture verses between hymns. Can be used for a "one night revival"—or protracted for a week or more. People can seek God in the pews or at the altar as the Spirit directs them.
- A *"Walking and Talking Revival"*—a week of Visitation Evangelism. (See November, 1952, issue of *Shepherds*, page 12— obtainable from pastor). Use "How to Have a Successful Week

of Visitation Evangelism," obtainable from TIDINGS* at 10¢

- A *"Youth Revival"*—a one church "Christian Witness Mission" for, with, and by the young people of the church. Use "Here's How," obtainable from TIDINGS at 20¢.
- A *"Religious Book Reading Revival"*—enlist church members to read *at least one* good religious book during July. We recommend:

  Spiritual Life Through Tithing—G. Ernest Thomas

  A Primer of Prayer—Charles M. Laymon

  Beliefs of a Methodist Christian—Clinton M. Cherry

  A Methodist Primer—Bishop Charles C. Selecman

  These may be secured from TIDINGS* at 35¢ each, or 25¢ each in lots of 12 or more—or on consignment in lots of 12 or more at request of chairman of Commission on Membership and Evangelism.
- A *"Combination Revival"*—combining any of the above or adding suggestions of your own.

Tent meetings will be held in many areas in connection with summer revivals.

But—Every Church Needs a Summer Revival!

(*Orders for all supplies listed as "obtainable from TIDINGS" should be addressed to TIDINGS, 1908 Grand Ave., Nashville 5, Tenn.)

TO ASSURE YOUR ATTENDANCES

Advertise Your Revival

Evangelistic Services Poster

5c each; 6 for 25c

This attractive poster has been designed to fit your bulletin board. Its size also makes it ideal for displaying in the windows of homes, stores, etc. One color. Printed on good quality paper. (11"x17"). Six posters come in the Revival Packet. Additional posters may be used to good advantage in the community. Order as many posters as you need *today*.

Evangelistic Services Postal Card

60c per 100

Remind your people of the services by mailing them this attractive card in advance of your meeting.

TIDINGS, Headquarters for Evangelistic Materials, 1908 Grand Ave., Nashville 5, Tenn.

How to Have

A Successful Revival

by Thomas A. Carruth

Field Director, Department of United Evangelistic Missions

There are three phases in a real Revival: Preparation, Preaching, Follow Up.

Preparation

1. *Survey*—Let the Survey be broad so that it will give a good picture of the evangelistic potential of the church and community.

Locate the prospective members. List the indifferent members. Get correct addresses of indifferent members. Set up a constituency roll.

2. *Visitation*—Set up a Friendly Visitation Program in advance of the Revival. This visiting is to reach the total membership and the total list of prospects. Take literature to each home telling of the Revival.

3. *Prayer*—Organize Prayer Units with 4 to 6 persons in each unit. Set these up with Prayer Circles cards and develop them so that they will continue for years.

Cottage prayer meetings with good leadership are effective.

Public prayer each Sunday in the worship service and in every classroom is to be desired.

4. *Registration*—Devise a Seeker's Card to register the desire of each person who wants to be converted. Do not let yourself believe that every person who is a member of the church is a Christian.

Set a daily time for prayer—6:30 in the morning is good.

Advertising

A good advertising program carries through the Revival. The use of post cards and good short articles in the newspapers will help to build a growing interest in the meeting. Radio and Television, where advisable, are great channels of publicity.

Week-by-week advertising in the church bulletin is helpful. The use of public notices has been profitable.

A strong local committee on advertising can change the whole meeting.

The Preaching Period

Be very sure that the Lord leads in the selection of the guest preacher. Do not invite a person just because he is the pastor's friend. The same care must be used in the selection of a good song leader. Find one who will put real spiritual content into the song leading.

Congregational participation is most important. Ask the people to bring their Bibles. Get the children and youth in Bible reading units, with report meetings. A supper for youth and youth service just before the preaching hour will work fine in some communities.

Ask for hand-lifting responses. For example, ask: How many enjoyed that special song? The congregation needs to be really active in the service.

Ask for people to pray every minute during the meeting. This will bring tremendous spiritual power.

The use of good, familiar gospel choruses is excellent. People know them and enjoy singing them.

Let the congregation have altar prayer periods. Some churches dim the lights and people come to the altar as they come in to worship.

Ask people to pray for a certain number of persons in each service by name, praying silently.

Especially is it important to have people to pray while the invitation is being given. This will give added power and in many cases has resulted in the conversion of numbers of people.

To respond to an invitation, persons may be asked to lift their hands, keeping their heads bowed in prayer. Some may like to stand and witness for Christ.

Some people will come forward and shake hands as an evidence of interest.

There is a fine type of "after service" that is used by ministers. These services are for counsel, for prayer, and for guidance for definite conversion. There may be some who are down spiritually and need to be reclaimed.

Be sure your guest preacher knows how to preach for a verdict and that he knows when to quit.

Follow Up

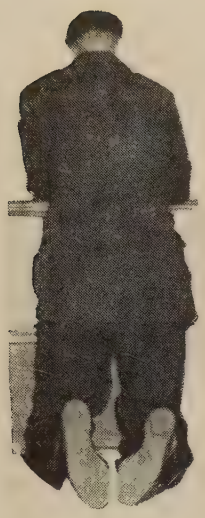
Persons who make decisions must be activated in the life of the church without delay. The pastor should make a spiritual guidance visit to such persons as quickly as possible. In this visit, he should stress the sacredness of the decision, responsibility it brings for the practice of the Holy Habits, and the need to study the history and doctrine of the Church.

Training classes should be organized for adults as well as for youth.

Fellowship Friends should be assigned to the converts. These Friends should be carefully chosen in the light of the new Christian's specific needs.

The new members, received in a meaningful service of worship, should be given specific duties when spiritually ready.

For greater results, be sure to obtain the Revival Packet. See page 4.



Preparation for the Revival

The Preparation of the Pastor

1. The pastor's preparation begins with his *personal prayer life*
   - A vital prayer experience on the pastor's part will make him more keenly alert to the spiritual needs of the people
   - A vital prayer experience on the pastor's part will create an atmosphere of contagious expectancy enlisting the active prayer support of the church members
2. The pastor's preparation must be reflected in his determination to deepen his *own religious life*
   - The pastor needs continuously to replenish his spiritual resources if he is to remain a reliable guide for his people
   - Therefore he must make the revival an experience and not simply a program
     —If it holds no significance for the pastor's personal religious life, the revival cannot be meaningful to the people
     —In the pastor's expectation of growth in grace the people are inspired to seek after holiness

The Preparation of the People

1. Let the pastor meet with the Commission on Membership and Evangelism to plan the total program of the Revival
2. Prayer Preparation
   - Let the pastor immediately call the church or charge to prayer
   - Let the Commission appoint a Prayer Committee
     —This committee may carry out the following suggestions for developing the prayer experience of the church:
     - Secure as many prayer covenants as possible, using the Revival Prayer Covenant Card (TIDINGS, 60¢ per 100)
     - Enlist shut-ins and inactives to pray for the Revival
     - Set up neighborhood prayer circles in homes (Using the Prayer Circles Card available from TIDINGS, $2.00 per 100)
     - Ask for public prayers in all church meetings for one month in advance
     - Ask for volunteers to have intercessory prayer lists
     - Ask members for names and addresses of persons for whom they are concerned spiritually
     - Pray for prospects in the services every Sunday
     - Encourage family prayers and the daily use of the Bible and a devotional guide, like THE UPPER ROOM
     - Use existing mid-week prayer services, or establish special prayer meetings one month in advance to create a concern for persons—for individuals and the worth of their souls and their lives and influence

     —This committee may suggest specific prayer objectives
     - Pray for self—our need of Christ, forgiveness, etc.
     - Pray for others—that their faith may be deepened and love for Jesus increased
     - Pray for the minister and other leaders or visitors who take part in special evangelistic efforts
     - Pray for the courage to witness for Christ
3. Let the pastor preach on the motives and opportunities of evangelism
   - Prepare the minds of the people for the Revival
   - Show that the major task of the church is evangelism —the winning of souls to Jesus Christ
   - Indicate what evangelism means in the life of the church
   - Show that every Christian should be an evangelist
     —Tell how laymen can be Christ's witnesses in their practice of the Holy Habits
     (Emphasize the fact that the disciples were laymen who, coming from all walks of life, witnessed and visited in behalf of their Lord)
     —Use thrilling stories portraying ways in which laymen have won others to Christ
     (*Shepherds* magazine is a rich source of such stories)
4. Let the Commission on Membership and Evangelism prepare a fresh and complete prospect, or responsibility, list
   - Conduct a complete religious census or survey
     (A helpful "how" book on this subject is *The Religious Census,* available from TIDINGS, at 10¢ each, or 7 for 50¢)
     —From the census make a list of unchurched persons living in the community
     (In small cities and rural communities the surrounding country sections should be included in the census. In many cases a county-wide plan can be worked effectively. In making assignments no

section should be left out. Be sure to carry your census to the boundaries of the neighboring charges)

- Revival Prospect Cards may be used to obtain from your members the names and addresses of many prospective members (Available from TIDINGS, $1.00 per 100)

5. Organize the laymen for visiting the inactive and indifferent members prior to the Revival to enlist their cooperation and interest in the services
6. Appoint a Publicity Committee to advertise the services as widely as possible
   - Announce the dates early, to get priority over other church and community and social engagements
     (See that all other church affairs keep clear of these dates)
   - Use every church gathering for four weeks in advance as an opportunity to announce the meetings
     (Send written announcements whenever a church group meets)
   - Put up posters in the church, in stores, and in other public places throughout the community
   - Prepare and put up a large outdoor sign in front of the church
   - Prepare and mail postals and letters to church members and constituents
   - Provide newspapers with news articles, announcements, and stories
7. Appoint an Attendance Committee to build up the attendance for the "Preaching and Reaching" Revival
   - Use the "take a pew" plan, by which the pews are assigned to persons who agree to be responsible for filling them
   - Use lay speakers in all organization meetings for 4 or 5 weeks in advance
   - Arrange transportation for persons who otherwise could not attend
   - Arrange for a nursery for pre-school children during the actual time the services are being held

The Pastor and the Guest Preacher

1. Let the pastor plan these services carefully with the guest pastor (if any)
   - There should be a pre-revival agreement between the pastor and guest on the type of preaching most needed by the church and community
     —Let every sermon be preached for a verdict
     - Let it appeal to the reason
     - Let it touch the emotions
     - Let it seek a response from the will

     —The sermon will be most effective if
     - It is clear, simple, direct, and Christ-centered
     - It speaks to the individual in a way that makes God real
     - It is Biblical
     - It lifts up great themes emphasizing such eternal truths as
       —"God's Concern for Men"
       —"The Cause and Cure of Sin"
       —"Christ's Answer to Our Needs"
       —"The Life of God in the Soul of Man"
     - It is marked by a note of urgency
       —"*Today* is the day of salvation"
       —"*Now* is the accepted time"
   - There should be a pre-service discussion each day between the pastor and guest
     —To designate the division of responsibility in the service
     —To coordinate subjects, Scriptures, hymns, special music
     —To plan the overall strategy of the service, such as the most effective use of the lighting, how best to meet the most pressing needs of the people, etc.
2. When there is a guest pastor, let the pastor plan to do evangelistic visiting at least part of the time during the period of the Revival

The Hand of God

THE hand of the Lord was upon me,
and he brought me out by the Spirit of the Lord,
and set me down in the midst of the valley;
it was full of bones.
And he led me round among them;
and behold, there were very many upon the valley;
and, lo, they were very dry.
And he said to me,
"Son of man, can these bones live?"
And I answered,
"O Lord God, thou knowest."

Again he said to me, . . .
"Say to them,
O dry bones, hear the word of the Lord.
Thus says the Lord God to these bones:
Behold, I will cause breath to enter you,
and you shall live . . .
and you shall know that I am the Lord . . .
I will put my Spirit within you,
and you shall live, . . .
Then shall you know that I, the Lord, have spoken
and I have done it, says the Lord."

—*Ezekiel 37:1-14 (R.S.V.)*

The Evangelistic Services

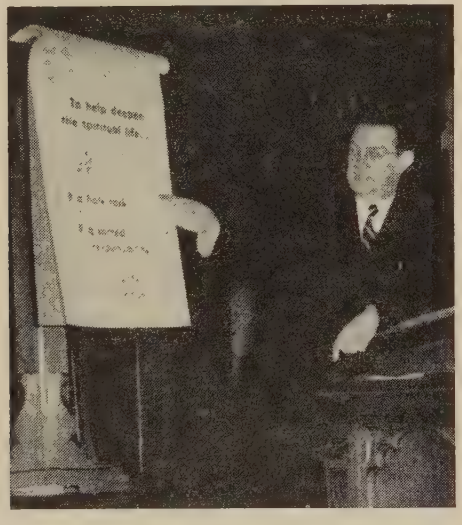
1. The church building should be as attractive and as comfortable as possible
   - Cleaned prior to each service
   - Properly lighted, heated, and ventilated
   - Furnishings arranged so that no obstacles prevent persons from kneeling at the altar
     —See that any piano, portable organ, etc., is moved far enough to the side to allow individuals to kneel at the altar
     —See that all decorations—palms, potted plants, baskets of flowers, etc.—are kept away from the chancel rail
     (Persons forced to turn back from the altar for lack of kneeling room may be frustrated in their decision and thus lost to the Kingdom)
   - "My Advance for Christ" cards should be placed in every pew for each service
     (Available from TIDINGS, 60¢ per 100)
2. Each person who attends should be made to feel welcome
   - Toward this end, teams of ushers should be pledged for specific services
     —There should be no haphazard, last-minute "draft"
     —Each usher should be delegated particular responsibilities, such as greeting persons at the designated door and seating them in areas over which he has been given personal charge
   - A greeting committee, representing the various organizations—including the young people—may be on hand at each service to welcome all who come
     (The personnel of this committee may be alternated in order to use as man individuals as possible in the creation of the friendly atmosphere so essential to a successful Revival
3. The services should be characterized by a note of expectancy
   - The enthusiasm of the preachers will be contagious at this point
   - A well-led hymn-sing, taking about 20 minutes at the opening of each service, will help to set an expectant and happy mood
     —Use familiar hymns so everyone can take part in the singing
     —Select hymns for their meaning as well as for their melody
   - The message of the hymns ought to undergird the message of the revival preacher
4. The services should be strengthened by as large a choir as possible, including young people
   - The choir should use hymns, not anthems
     —Appropriate hymns are more likely to move individuals toward the making of decisions
     —Many who would hesitate to sing anthems will gladly assist in a choir using hymns
   - The choir should sing usually as a chorus
     —When soloists or special groups are used, request that they select great hymns rather than intricate anthems, since the purpose of the music is not to demonstrate skill but to glorify God
     —Check to see that all music harmonizes with the evangelistic spirit of the services
5. Direct the services toward an altar call, or commitment service
   - Let this be the climax of the service
     —All that precedes this should prepare for it
     (Hymns, Scripture, special music, prayers, the evangelistic message—all should point to individual decision)
     —The leader must carefully guide the worship experience in the light of a definite purpose
     - This is the reason that a pre-revival conference between the pastor and the evangelist is so important
     - Since 95% of the congregation are already members, the minister may well use the worship experience to lead them into a deeper relationship with Christ
     —That purpose must be more than affiliation with a particular church; it must be union with Christ
     - Make the altar service itself a vital Christian experience for all present
       —Let the preacher include in his pastoral prayer a petition concerning Christian experience and personal decision
       —Let the people be given a period of silence in which to pray for themselves and others
     - Ask persons won during the day outside the services to come to the altar
6. Make the altar call clear, specific, and practical (It should be an appeal to which individuals can definitely and conscientiously respond)
   - An invitation to repent and accept Christ as Lord and Savior

- An invitation to reconsecrate one's self to Christ and His Church
- An invitation to official members to a special altar service
- An invitation to give full-time Christian service as a missionary, minister, director of Christian Education, etc.
- An invitation to a deeper and more regular prayer life
- An invitation to serve as a personal worker
- An invitation to have regular family worship
- An invitation to the practice of the Holy Habits in personal life
- An invitation to "Give God a Chance"
  - —In one's home
  - —In one's business
  - —In one's personal life
  - —In one's social life

7. Use various types of altar calls
   - Ask seekers to come forward during the singing of a hymn
     —This is the conventional type of call
     —This is often accompanied by a request that those who so desire raise their hands for prayer
   - Ask seekers to sign the decision cards in the pews
     —When this is done have all cards (signed and unsigned) brought to the altar
     —Place them at the foot of the Cross and have a prayer of consecration
     (This should be a very meaningful service)
   - Ask seekers to stand in their places
   - Ask seekers to raise their hands in the pews
   - Ask seekers to go quietly to an inquiry room
     (Pastor or revival preacher, along with carefully selected and consecrated laymen, should meet them there for consultation and prayer)
   - Ask the evangelistic visitors to come forward during the singing of a hymn with those who have been won through their efforts
   - Ask seekers to make a silent prayer of commitment in their places

     (Whatever type of invitation is employed, the "My Advance for Christ" Card should be used for a record of decision)

The Follow-Up Program of Developing Disciples



(New members need to become active in the life of the church without delay)

1. The pastor should immediately make a spiritual guidance visit to each new member
   - He should discuss the significance of the decision
   - He should speak of the Holy Habits and initiate the family altar
   - He should leave helpful literature, such as The Upper Room, *Self-Helps for New Members, I Believe in the Church,* etc.
2. The pastor should immediately organize a training class for the new members, for adults as well as youth
   - Many of these persons need to be grounded in the beliefs of the church
   - Many of them need to have Christian beliefs and affirmations explained.
3. The pastor should assign a Fellowship Friend to each new member
   - This friend should be chosen in the light of the new members specific needs
   - This friend should shepherd the new member during at least the first six months of his church relationship
4. The pastor should receive the new members at a meaningful service, using an effective and inspiring ritual
5. The pastor should assign specific duties when the new member is spiritually ready

Congregational Participation

---IN THE REVIVAL SERVICE

by

G. Ross Freeman, Director
Town and Country Church Development Program
Emory University, Georgia

IT is still possible to have effective revival meetings in many places. But congregational participation is necessary.

This means more than giving the congregation an opportunity to share in planning and preparing for the revival. It means more than securing their attendance. It means that they must actively participate in the service itself. Those who refuse to sing or otherwise enter into the spirit of the service are a definite hindrance and a drawback. Consequently, it is of vital importance that methods be devised to obtain their wholehearted cooperation.

Active Particpation

Sect-groups realize the value of this approach. A visit to one of their services will reveal the number of different things that the entire congregation does enthusiastically together. The songs may have little musical or poetic value, but they are a mode of rhythmic expression that welds the entire congregation of individuals with intense personal problems into a unit.

"High-Church" groups use the same basic phychological principles because they realize that there is no impression without expression. People actually need an opportunity to express their religious impulses. Reading in unison from the Prayer Book, singing the responses, kneeling simultaneously, and sharing other parts of the service provide such opportunities.

Many denominational groups in between have dull and lifeless services because they ignore this fundamental need.

Effective revival preachers have always used the techniques of mass psychology. This does not minimize the effectiveness of their work or their sincerity any more than it minimizes the work of the farmer who recognizes the basic laws of growth and harvest and cooperates with them.

Lessons borrowed from "emcees" on audience-participation television shows will enable the pastor-evangelist to do a better job. Significantly important to effective work is the leader's ability to get the congregation responding to his will. The various elements of the service can be utilized for this purpose.

The Song Service

Take the song service as an example. In many places the leader announces two songs, has a prayer, announces another song, makes the announcements, takes the offering, has a special number if possible, preaches, sings another song, has the benediction, and goes home. No imagination is required for this. In fact, the monotony of this pattern night after night kills enthusiasm and interest.

Over against such an order, note the variety in the nation-wide "Old Fashioned Revival Hour" radio program or "The Methodist Hour" of the Protestant Radio Series. Interest is sustained by appealing to the radio audience (and the participating audience) in moving and dramatic fashion.

Use of Imagination

Paid talent such as used on these programs is seldom available in our churches. Nor is it necessary. But the application of ingenuity and imagination will result in vast improvements.

Some churches, for instance, have a call to worship during the revival series. One minister used the same verse of a familiar hymn each night. Immediately after the prelude, the organist struck a chord and the congregation stood to sing. No announcement was necessary after the first service.

Would it not also be possible to have a theme song during the revival? Such

a note of familiarity in each service could well prove to be an integrating factor. A friend of mine used a "prayer chorus" to prepare the way for the evening prayer. The congregation sang softly, often without instrumental accompaniment.

Revival songs should be singable, lively, familiar, and should have definite spiritual messages. After a warm, friendly, singing atmosphere has been created, new songs might be introduced without difficulty. But people must be released from their inhibitions if they are to enjoy singing.

People also need the thrill that comes from witnessing. A Mississippi preacher of another generation frequently had "Say So" meetings in which the people were given an opportunity to testify. He based it on the Scriptural admonition, "Let the redeemed of the Lord say so!" A country preacher in the South Georgia Conference gives the people an opportunity to "Share a Blessing" during the revival. If God has been especially real to them, they are encouraged to share the fact with others.

But the old-fashioned testimony meeting is a thing of the past in most sections. Variations, salvaging many of its finest features and eliminating many of the less desirable ones, can enrich a service. And emphasis needs to be given to the fact that people grow when they stand up in the congregation to witness.

Two or three Christians can be selected for each night to give a brief statement of their experience with God. Care must be exercised to use only those people whose testimonies ring true and in whom the people of the community have confidence. But in an eight-day meeting from 15 to 25 people will have an opportunity to "speak a good word for Christ." They must be exhorted not to preach. They simply testify, witness, tell what God has done for them in a minute or so.

At one or two services the people might be invited to share their favorite gospel song with the congregation. They could stand and read one of their favorite verses from the hymnal. To add variety, the congregation might sing some of them spontaneously.

Uses of the Bible

Various uses of the Bible can be made to accomplish the same thing. For instance, the entire congregation could be taught a memory verse each night to repeat at the appointed time in unison. Two or three selected passages might be read from the Bible by individuals who have been alerted beforehand. If the congregation can be enticed to bring their Bibles to church, they might be invited to read the text for the sermon or the entire passage in unison. (If they would then mark that passage it would forever live when they read it.)

Another variation of this same technique is found in the "Scripture-mony" meeting. In this, members of the congregation are encouraged to stand and quote their favorite verse of Scripture. The finest verses are usually quoted, and for emphasis, the leader might repeat some of them, especially if there is danger that they might not be heard.

Prayer is such a personal and sacred matter that one hates to include it in such a discussion as this. But even the most naïve recognize that at certain times prayers are more moving than at other times. So perhaps it will not be considered sacrilegious to suggest one or two variations that have been found helpful.

Occasionally, instead of the traditional prayer, it might be possible to call on two or three people in different parts of the church to offer brief prayers. Sometimes they might be invited to come forward, kneel at the altar, and pray for the congregation, especially if the congregation has confidence in their religious life.

Silent prayer is not a new technique, but it is still quite effective. Utter stillness, in the presence of God, surrounded by a praying people, frequently gets hold of people as no words are able to do.

Again it is possible to use "responsive prayers." The mood of the congregation has to be "right" for this to be effective. But the procedure is for the minister to phrase a sentence or petition and pause while the congregation repeats it. This is a powerful instrument for molding the people into a unit and focusing attention upon certain needs.

Many successful evangelists have found that rich dividends come from urging Christians in the congregation to share the responsibility for the invitation by praying as it is made. This keeps them from gazing around, wondering if anybody will respond, and it gives them a sense of participating in this important and crucial moment.

These suggestions are by no means exhaustive. The alert preacher will discover countless opportunities for securing participation and response if he is convinced that it is valuable. Power will be added to his services if he does.

Vital Tracts to Distribute in Your Revival

Each Tract $2.00 per 100

Learning to Pray, by Howard L. Stimmel.
Six Steps to Real Life, by E. Stanley Jones.
Christians Will Do These Things, A pictorial tract.
What Christ Offers You, by Bishop Roy H. Short.
God Calls, and We Answer, by G. Ernest Thomas.
Some Secrets of Prayer, by Ray W. Ragsdale.
I Believe in the Church, by Gordon Pratt Baker.
Fret Not Thyself, by J. H. Chitwood.

TIDINGS: *Headquarters for Evangelistic Materials*
1908 Grand Avenue, Nashville 5, Tenn.

The Evangelistic Teams in Northern Europe

Above, Bishop and Mrs. W. Angie Smith photograph Scandinavian scenes.

Right, the American, Swedish, and Norwegian flags in front of the church in Laxa, Sweden. Dr. Paul V. Galloway at left under the American flag, Bishop Odd Hagen at right under the Norwegian flag, and the Swedish brethren in the center under their flag.

District Superintendent Ole Olesen, Dr. Harry Denman, Dr. Neils Mann, and Dr. Paul V. Galloway, with children at Jerusalem Church, Copenhagen, Denmark.

Mrs. W. Angie Smith tries a pedimotive sleigh in Norway, but is a bit uncertain.

Above, Dr. Anker Nilson, Dr. Paul V. Galloway, Dr. J. Manning Potts, the Rev. Gunner Larson, and District Superintendent Josef Gustafsson at Emmanuel Methodist Church, Goteborg, Sweden.

Left, Dr. Paul V. Galloway and Danish friends at old mill on tip of Jutland Peninsula, Skagen, Denmark.

At right, Goteborg Seminary, Goteborg, Sweden.

Below, Dr. Paul V. Galloway before the tomb of the Unknown Soldier, Helsinki, Finland.

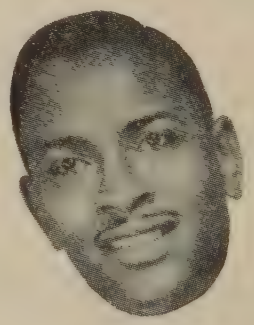
The Seventy Evangelists

THE WORKERS PREPARE FOR THE HARVEST

From 16 theological schools they are coming. Choice young men from coast to coast they are. Like the 70 of old, they have heard the Master's call, "Lift up your eyes and see how the fields are already ripe for harvest." On June 21, these 70 theological students will assemble at Park College near Kansas City, Missouri.

For one week they will receive inspiration and instruction in the motives and the methods of effective evangelism. For a second week they will enjoy the inspiration and training but will also engage in supervised field work in the four Districts in and around Kansas City.

On July 2, they will respond in the spirit of the 70 of the New Testament and the early circuit riders of America to go where sent and to serve as requested. In congested cities, in new housing units, in rural settlements, in depressed areas they will serve. Under the direction of a District Superintendent or experienced pastor they will seek to establish new churches, revive discouraged churches, reopen abandoned churches, work with minority groups, direct laymen in Visitation Evangelism and young people in Christian Witness Missions, and hold summer revivals.



Both laymen and ministers have been liberal in their response to the invitation to match the conditional grant from a foundation. Thousands of dollars in gifts are still needed. Contributions may be mailed to Daniel E. Jackson, 70-E Treasurer, 1908 Grand Avenue, Nashville 5, Tennessee.

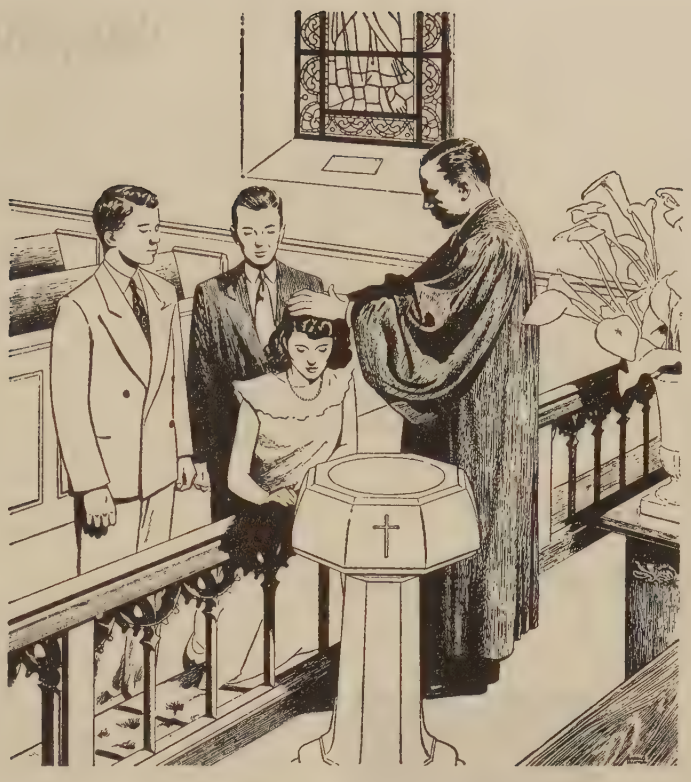
Far more than 70 students made applications to participate in this project, but work weeks of evangelistic opportunity are still being sought. If your District or Local Church could use one of these young men or a team of these students, please report your request at once to Harry L. Williams, Director, 70-E, 1908 Grand Avenue, Nashville 5, Tennessee. Please indicate the type of work the student is to do and the exact time that his services are requested.

We may all have a part in this project which offers such hope for developing an evangelistic ministry and winning many persons to Christ and His Church.

IT IS

Not Enough

TO WIN PERSONS



(Adapted from a Release of the Congregational-Christian Church.)

IN these days of modern evangelistic techniques, many are being won for the Christian Way. But, it is not enough to win them, we must hold them. We must conserve our gains.

1. In most churches most of the recruiting for membership is done by the minister; also most of the training for church membership is done without the aid of the members of the church. Moreover, assimilative techniques, where they are employed, are usually carried out by the pastor.

2. The work of the church should be done by the people of the church. The pastor should *lead* the people in that work, not do it for them. It is not only morally wrong when the minister does the work alone, but it is utterly inadequate and the church cannot thus fulfill its true function.

3. The passive role played by the lay people may well stem from the way the church is organized. In the average church, besides that work which the minister does, the significant activities are carried on by the committees or small groups, each activity in isolation from the rest, and each group or committee in isolation from the rest. This fragmentized, non-functional organization offers a minimum opportunity for participation and growth on the part of the whole membership and thus permits great waste in preparation and assimilation of members.

Valuable Assimilation Techniques

1. *Guidance visits by the pastor.* The purpose of these visits by the pastor both before and after the reception into church membership is to help the individual to understand the significance of the decision he has made and how the individual may find his place of effective labor in the life of the church.

2. *Adequate preparation in church membership* both for youth and adults. It is not sufficient that only youth have the privilege of membership classes, but such classes must be provided for those adults who join the fellowship of the church. If our definition of assimilation is correct, then the preparation of adults and youth for church membership is of ultimate significance. Poor preparation paves the way for poor assimilation. The final class session may well be devoted to presentations by different lay folk of the different phases of church work.

3. *A meaningful reception service.* In careful planning, in beauty and significance, none should outrank that service in which members are received. It is well to center the total service around the reception—the hymns, the Scripture, the prayers and the sermon all being related. The reception should by all means be personal; the pastor should call the name and say a meaningful word to each new member as he extends the right hand of fellowship.

Sponsors Needed

4. *A sponsor for each new member* responsible for helping the individual to find a happy adjustment in the church.

5. *Reception for new members.*

6. *A board of review or committee on membership and evangelism* regarding progress of assimilation.

7. *A tour of the church plant.*

8. *Subscription to church periodicals* as well as placing the new members on the mailing lists of the church.

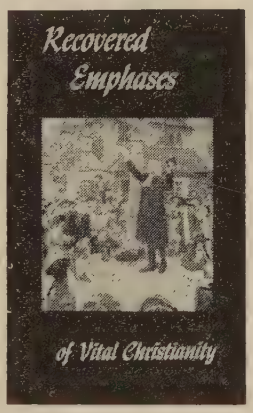
9. *An invitation to each new member to join some organization* in the church and an invitation to go to work at some job. The use of interest finders and check lists containing jobs which volunteers might fill in the church are very valuable.

10. *The formation of a Fishermen's Club.*

Each of the above suggestions is important and needful. Each church could employ all of the above suggestions. A number of churches are using them very effectively and report good results. However, the author is convinced that the problems involved in the process of assimilation of new members cannot be solved by a technique employed here and there, but that they must be solved by a reorganization or at least a re-interpretation of the church structure.

A New Book for Every Member

Recovered Emphases of Vital Christianity



Four messages on vital Christian doctrines, by four English ministers including John Wesley.

15c each

10 or more, 10c each

TIDINGS

Headquarters for Evangelistic Materials

1908 Grand Avenue

Nashville 5, Tennessee

Why Not Visit *Before* the Revival?

by C. Raymond Earle
Trinity Methodist Church
Lafayette, Indiana

When it was arranged for the Lawrence Lacour Evangelistic Party to come to Lafayette, Indiana, I began early to plan the lay visitation program in my own church. Working with Harold E. Wilson, chairman of my official board, I carefully reviewed all the plans of lay visitation. As a result, the following plan was worked out in Trinity Church.

About two weeks before the opening of our Crusade we selected our captains and workers. Six men, under Mr. Wilson's leadership, acted as captains. Each captain had eight workers. Thus, 48 workers and six captains were committed to visitation.

Instruction

On the Sunday afternoon before the mass meetings began in the evening, these workers and their captains were called together. After receiving instruction, the workers were given the names of prospects, together with all the information we had about them. This included approximate ages of all members of the family, current church membership, if any, and the pastor's record of calls upon the families. No worker was sent to a family that had not already been visited by the pastor.

With the names of their prospects in hand, the workers were asked to contact them at once, invite them to the mass meetings, or, better yet, drive past and bring them. Anyone can do this without special training or preparation.

If decisions were made at the mass meeting, no follow-up call was needed for the layman to secure such. On the first Monday evening following the close of our mass meetings, all workers met for a light supper and instruction in personal evangelism. If all of a worker's prospects made decisions in the mass meetings, his work was done so far as visitation for decision was concerned. However, he was not dismissed. There was still work in the field of assimilation for him.

Advantages

I should like to enumerate four or five distinct advantages to this plan.

1. The worker and the prospect became acquainted. The worker found it easy to hand the prospect a piece of literature and invite him and his family to worship with him in the mass meetings.

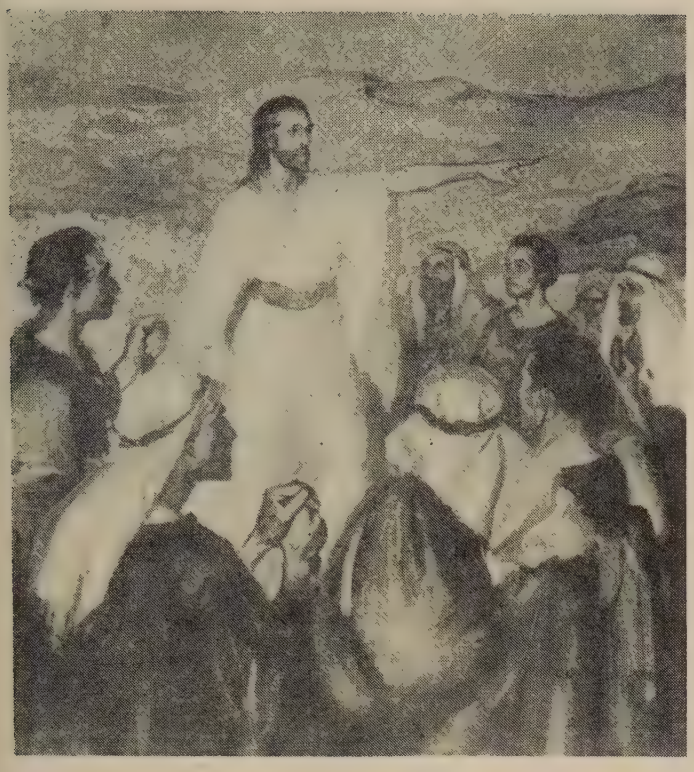
2. By attendance at the mass meetings the heart of the worker was stimulated for winning others.

3. Likewise, the heart of the prospective member was conditioned for making a decision.

4. When the worker called in the home of the prospective family, there was a common meeting ground upon which to begin the conversation; namely, the mass meetings which they attended together. Decisions came more easily after two weeks of such conditioning.

5. No longer was the prospect a stranger in the Church. Having attended the mass meetings for two weeks, he had become acquainted with some of the members. Thus assimilation is easier.

The above plan has worked well in this church of more than 2,000 members. Periodic checks were made by the captains during the mass meetings to be sure the workers were bringing their prospects. The plan is in no way a substitute for what has gone before. Neither is it a self-working plan. But such a plan will work if ministers and laymen are committed to it.



After Pentecost

by J. W. Golden
Director, Department of Negro Work
General Board of Evangelism

THE writer believes that those of us who constitute the Church or organized religion need that vitalizing influence of Pentecost that will motivate and send us out new creatures with the spirit of Christ to create a new social order in which the spirit of God will reign so that His will may be done in all human affairs.

The Holy Spirit

On Pentecost the followers of Jesus Christ were filled with the Holy Spirit until they were possessed with power to convince men of the reality of the resurrected living Christ, and the power to constrain many to accept Him and His way of life. Certainly this came as a result of their willingness to qualify. They agreed to unite in a fellowship in one place, there was no discord because of their intellectual or economic levels, nor because of nationality, customs or traditions. They were all of one accord. No superiority or inferiority complexes. No fear of one another. There is no claim that they had reached perfection, but they had become obedient to do the will of God as made known to them through His Son, Jesus Christ. This put them in position for the fulfilling of the promise and they received power sufficient to motivate them for the launching of a great evangelistic movement to win others and to deepen the work of grace in their own lives, as well as to increase their knowledge of the love of God and His Son, Jesus Christ.

This was evidenced when they convinced and won 3,000 in a day, and then went out and taught and preached Christ from house to house and added to the Church daily. New converts were found irrespective of place, race or condition as God is no respecter of persons.

Have we had a real Pentecost? We have had a real Pentecost if we qualified for it. But what should follow Pentecost?

Revivals will follow Pentecost as they did in the early Church. Following Pentecost, many went forth as evangelists from house to house and every place of opportunity. Teaching and preaching Christ, they added to the Church daily.

We need a Pentecost and a great revival of religion. Let us qualify by uniting daily in prayer for the cleansing of heart and mind and the renewing of the spirit of Christ within us. Let us pray also for grace to help us in doing His will for one another and for the unconverted. These should be listed by name and address as prospects.

Our Commissions on Membership and Evangelism, selected trained workers, and church-school teachers, should form teams for visitation and conduct personal interviews to win every prospect possible. This can be done very effectively during preaching missions and revivals. In this, our Woman's Societies of Christian Service should be very active and helpful in winning new recruits as well as restoring and bringing the inactive into the active relationship of the church.

A Real Revival

A real revival of religion will not only help us reach the given goals, but do even better. It will not only increase our membership but will deepen the work of grace, and make an active, evangelistic, missionary, stewardship and fellowship church. And in this type of church there are those who are willing to commit themselves to Christian service. There are those, much needed, who will assist in the systematic training classes and the work of the entire church program. Then it is possible to develop a membership and congregation with a high average of regular attendance, with outstanding results from all Christian service activities, and which will take care of budgets for the local and general church. A real revival will have all disciplinary organizations functioning in a fellowship of love and advancing with Christ for the good of man and to the glory of God.

CHURCH ATTENDANCE CRUSADE PRODUCES INSPIRING RESULTS

Shown here are reductions of two letters testifying to the great success of the Church Attendance Crusade conducted from January to Easter.

Churches throughout the nation have reported similar results. For example: At DeRidder, Louisiana, there was 100 per cent increase in evening attendance; Bardstown, Kentucky, "packed the pews"; Greensboro Church, North Georgia Conference, wondered where to put steadily increasing crowds.

From NEBRASKA

Memorial Methodist Church

McCook, Nebraska

March 11, 1954

Rev. Eugene E. Golay
Nashville, Tennessee

Dear Brother:

In response to your letter concerning the crusade for church attendance and "Give God A Chance Now," here are some things which happened to us here at McCook.

My Fisherman's Club took over the "mechanics" of the campaign and they have done a fine piece of work. Jim Casey, the President, had given many long hours to the task -- gladly. He went through our records and determined how many of our 1,352 members really lived in or near McCook and could attend church if they would. He deleted those who are either away at school or with the armed forces. The net result was 1,120 members who could attend if they "would." We began with attendance of 450 on the first Sunday in January. February 7 we had 868 in attendance. March 7 we had 830 with 500 members attending. Our church school averaged 420 for the month of February. Finances are running higher in giving than ever before. That is for both budget and WS.

We have every person register every Sunday morning at both morning worship services. We have the first service at 8:30, the other at the 11:00 o'clock hour. After checking every person present, Jim Casey makes out lists of "absentees" for the 11 circles of the WSCS and all absentees are called during the following week and told, "We missed you at church last Sunday; hope you can be there next Sunday." None have been offended by either being asked to register or being called about being absent.

Jim Chubb is to be with us tomorrow evening to address our Fisherman's Club. They are beginning a new visiting campaign to begin with that address. We have 200 new prospects as the result of the people who have attended our services and registered. All of them are good prospects. Hope to take in another hundred on Palm Sunday.

You are in my thoughts and prayers often.

Your brother,

Luvern

Luvern C. Hicks

From NORTH CAROLINA

First Methodist Church

Draper, North Carolina

March 11, 1954

Dr. Eugene Golay
Nashville, Tennessee

Dear Dr. Golay:

My District Superintendent, Herman F. Duncan of Greensboro, N. C., asked me to write to you about our Attendance Crusade.

The last Sunday in December there were 180 in Sunday school. We began the "Give God A Chance NOW" Attendance Crusade the first of January. We took the plans from Shepherds and have tried to carry them out to the letter. Of course, we began by ordering the materials from Tidings.

Our publicity has consisted of newspaper articles, window cards, bumper strips, posters, radio announcements, and our own parish paper.

Inside the church, the Commissions were put to work. The Commission on Education set a goal of 300 to be reached by Easter. The teachers visit prospects, and a weekly follow-up is made on absentees.

The Commission on Missions is sponsoring a dime-a-day Lenten sacrificial offering in an effort to raise the Mission Special offering four times over last year's $150.

The Commission on Finance is asking everyone to tithe during Lent. Fifty-three tithers are already committed. The budget has been raised from last year's $14,000 to $20,000. At this rate the $100,000 building that was erected in 1948 will be free of debt next year.

The Commission on Membership and Evangelism has organized the six committees. The Committee on Spiritual Life sponsored a 12-day "teaching" revival in January. The sermons were on "Methodist Beliefs," and were

- 2 -

prepared especially for church members. Two "reaching" revivals are planned -- one in April and one in August.

The Committee on Church Roll has brought the roll up-to-date. We are in contact with every single member on our book. The Committee is now in the process of writing a complete history of the church.

The Committee on Family Devotions is placing emphasis on the Family Altar. The Upper Room is distributed to the membership in church. Two display cartons containing The Upper Room are in local drugstores. Pocket-size editions are mailed to all servicemen and students.

The Committee on Church Attendance has set up a Parish Zone Plan. The town has been divided into 37 zones. Active members in each zone are chosen to be leaders. A record card is kept by the zone leader and turned in at the end of the month. Information cards are filled out as the need arises and turned in to the pastor.

The Committee on Visitation Evangelism is helping to sponsor a Youth Christian Witness Mission -- March 14-19. This is a tri-city mission which includes Leaksville, Spray, and Draper. The visitors will spend two nights in each of the towns. The Committee also has regular visitation and sponsors cottage prayer meetings.

The Committee on Prospects takes care of the Guest Register. This Committee has a welcoming committee in the vestibule for all worship services. It has enlisted the aid of the schools and police department in securing the names of new families that move in.

The results? Nothing spectacular, but very encouraging. Last night we had 85 present for prayer meeting. Last Sunday there were 285 in Sunday school, a few less in morning worship, and 156 for evening worship at 7:30. I believe that we will reach our goal before Easter.

Sincerely yours,

G. Howard Allred

G. Howard Allred, Pastor

New quarters of the Faber Advertising Agency.

He Takes God to Work with Him

by George Grim

(Copyright by *The Minneapolis Times.* Reprinted by permission.)

"To the advancement of the ideals of honesty and integrity in business, applying the Golden Rule in all our dealings, we dedicate this building in the name of the Master Builder, even Jesus Christ, the cornerstone of our lives. Amen."

The guests, invited to the dedication of the Faber Advertising Agency's new quarters in one of Park Avenue's refurbished old mansions, couldn't believe their eyes or ears. Instead of being greeted with cocktails, in-the-corner jokes, and the ever-increasing pitch of alcoholic conversation, there was a religious service.

Personal Dedication

Two pastors prayed. Never had any advertising agency "tossed" such an opening party. But many guests didn't know Fran Faber's personal dedication.

For 20 years, Francis Faber had been a sales and advertising manager. And for all that time, he had seen the endless noontime cocktails, the evening binges, the alcoholic haze that seemed a traditional part of selling.

"I was brought up in a little town in Wisconsin that had 900 people, nine churches, and nine saloons," Fran Faber tells you. "I saw enough drunkenness to last a set of lifetimes. What liquor did to many a family in that town made me determined to have nothing to do with it, personally, or in any business that would ever be mine."

Six years ago, Faber opened his own advertising agency. Never has it bought lunchtime cocktails for clients or prospects.

"We've lost some accounts because of that," Fran tells you. "I remember one man who said, 'If you don't drink with me, you don't get my account.' So we didn't get the account."

All of Faber's account executives do the same. Never do they offer a drink to any client, or pick up the tab for a drink. Often, at some advertising gathering, you can spot the Faber man who's happy with a Coke or a glass of milk.

"We don't get stuffy about others drinking if they want to," he said. "It's just that we stand clear."

An Effective Policy

The policy is paying off. One client, a sales manager, had become an alcoholic. His job was in jeopardy. Faber tried to reason with him.

"They have a man coming to Minneapolis to take over your job," said Faber. "If you start right away, you might straighten things out in time."

The man joined Alcoholics Anonymous, Faber became his confidant, and now the same man, a teetotaler, is vice president of the company that almost fired him. And, not incidentally, he is a bigger client than ever of Faber Advertising.

"I'm a lay leader in The Methodist Church," Faber said. "Have a job on the national board, too, that keeps me making some 50 speeches a year. The theme's always the same: Why not take God to work with you? A place of business can be just as sanctified as a church."

The 18 members of Faber Advertising are of all religious faiths. All respect the boss' ideas. They all understood the dedication service that opened their new building.

From next door came Earl R. Modean, of Messiah Lutheran Church, and from Faber's own church, Minnehaha Methodist, came George A. Butters. There were prayers, praise, and a benediction. Then the new building opened for advertising business.

In the attic is the copywriters' "ivory tower." The old kitchen, paneled in knotty cedar, is another office. The big living room has the traditional boardroom long table and chairs. Outside, there is the wide, graceful lawn on a street which still maintains the aristocratic appearance of a graceful yesterday.

"You won't last six months," an advertising man told Fran Faber. "This business of not buying drinks, of not taking any liquor, wine, or beer accounts, this 'holy umbrella' business won't pay off."

It's now six years, not six months, later. And Faber's agency has moved from a small office to its own ex-mansion.

"If you get an account with a bent elbow, you can lose it the same way," grins Faber, whose attitude is never sanctimonious.

"We're not on any pedestal. All of this is just plain . . . good business."

And business *is* good!

Shown in the newly-dedicated offices of the Faber Advertising Agency are Fran Faber and his secretary, Beatrice Haas.

Dr. P. C. Krikorian with assistants who help in the production and distribution of the Armenian and Arabic editions of *The Upper Room*.

Dr. Paul V. Galloway with the Rev. Tryggue Spong and family in Laxa, Sweden. The Spong family use *The Upper Room* regularly and distribute it through their church.

Mr. Alecos Dracopoulos, manager, and Mr. Bartholomew Papadantonakis, artist, in front of the Evangelical Book Store showing a display of *The Upper Room* and other materials in the window.

The Ministry of The Upper Room

by

J. Manning Potts

The ministry of THE UPPER ROOM becomes more amazing each year. How THE UPPER ROOM gets around no one knows. It is found in the most unusual places. The multiplicity of other-language editions accounts for much of its ministry. We had the opportunity to observe something of this in our recent Visitation Evangelism Mission in Scandinavia and Finland.

The Swedish edition, RATT KURS, circulates very widely in Sweden and is steadily growing. We found its ministry was like that of THE UPPER ROOM in the United States. People swear by it and tell you with a glow in their eyes how much help they derive from its daily use. Likewise in Norway the Norwegian edition, I DAG, is having the same kind of ministry. Many persons use it and they appreciate what it means to have a daily fellowship of devotions with some millions of people around the world. A special edition of THE UPPER ROOM in Finnish was printed for the Finnish missions and copies were given away by the visitors who went into the homes. The Finnish preachers were most enthusiastic in asking for a Finnish edition and emphasized the fact that it was already in existence since they had had one copy. Plans are being made to continue the Finnish edition.

Our friends in Sweden have been most interested in having a Russian edition. For a couple of years we have been talking together about it and now it is a reality. The Slavic Mission Society has work with Russian refugees scattered all over Europe and elsewhere. Already they have two publications but nothing of the type of THE UPPER ROOM. It was agreed that THE UPPER ROOM should be published in Russian by the brethren who produce the Swedish edition, and the promotion and distribution of the Russian edition will be done by the Slavic Mission Society of which

the Rev. E. During is executive secretary. We are most happy over these new editions and it is our fond hope and prayer that they may reach many people in many countries. Unfortunately, we do not have a Danish edition, but we found in the meetings that some of the Danish people read the English edition. It is hoped, in the not too distant future, that there may be a Danish edition.

From Scandinavia we found our way into Germany. There we found readers of THE UPPER ROOM. For some time we have tried to have a German edition but have not been successful in finding the people or the place to produce it. Now the German people have their own publishing house again, and Bishop Wunderlich and others are becoming quite interested in having a German edition. It is our hope and prayer that there may be one soon.

From Germany we went down to the Middle East. In Beirut, Lebanon, we have two editions, the Armenian and the Arabic. They have been published by the Armenian Christian Endeavor Society of Syria and Lebanon. It was a glorious experience to meet our friends there and to be at the Christian Medical Center operated by Dr. P. C. Krikorian. He is a devoted Christian physician, and to fellowship with his family and friends and to come to know them was a great joy. It was good to meet not only these who publish the Armenian but those who publish the Arabic edition. Both are done under the direction of Dr. Krikorian.

We went to Damascus and found readers there, and from there to Amman. In Amman we found readers in that capital of Jordan. We went on to Jerusalem finding readers there and then to Cairo, Egypt. From Cairo we went down to Luxor, that city of the tombs and ruined temples and King Tut. But most of all to us is the fact that this is the country of Joseph and Ramses, II. We stopped in a little mission school, hard by the ruins. There we found THE UPPER ROOM.

We returned to Athens and went up on the Acropolis and a lady spoke to us in English. She heard us speaking in English, everyone else was speaking Greek. We found that she was a Canadian lady. She told us that she read THE UPPER ROOM. She has been home to visit her relatives in Istanbul, Turkey, and there she had received a copy of THE UPPER ROOM. It was Sunday afternoon and we fellowshiped together on Mars Hill and communed with the spirit of Paul and the early disciples. It was a glorious blessing to us to be there. The Greek edition is in that city and the next morning we fellowshiped with the brethren in that place.

We started home from Athens and got on a plane flying to America. On the plane there were several persons who knew and used THE UPPER ROOM. There was a preacher who gets a large number of copies for his church and who ministers to a veterans hospital where they use many copies. We had a talk with the steward of the plane and after a while he told us that he was a Canadian. We asked him if he belonged to the United Church and he said he did. We told him of THE UPPER ROOM. He knew THE UPPER ROOM and said he had used it in his home for some years. Now he is getting ready to give up his position with the airlines and go to a theological seminary to study for the ministry in the United Church of Canada. He is a splendid young man and God will use him in the ministry.

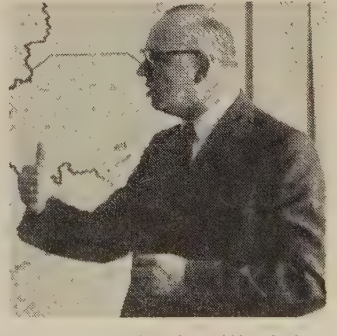
This brotherhood of daily devotions the world around is more and more a remarkable thing. It includes millions of people and its ministry is increasing daily.

The ruins of the Parthenon on the Acropolis in Athens, Greece.

Bishop Friederich Wunderlich, Sister Frieda, and Dr. Harry Denman with deaconesses in the Methodist Hospital, in Frankfort, Germany.

Completing arrangements for the publication of an edition of *The Upper Room* in the Russian language are Dr. E. During, secretary of the Slavic Mission of Sweden; Rev. Dr. G. Henrikson, editor of the Swedish edition; Dr. J. Manning Potts, editor of *The Upper Room;* Bishop Odd Hagen, of the Stockholm Area; and Dr. Paul Galloway, of Tulsa, Oklahoma.

Dr. Harry Denman and the Rev. Lief Sevre, editor, with the Norwegian edition of *The Upper Room* and an Upper Room poster.



Bishop Friederich Wunderlich standing before a map of Germany on which the Methodist churches are spotted.

The Church and the War Against Dope

by John B. Oman
Pastor, First Methodist Church
Trenton, New Jersey

The American public is more keenly aroused over the peddling of dope to teen-agers than it is over any other thing that has happened in this country. George Gallup, director of the American Institute of Public Opinion, reported that 86% of the voters questioned in a survey had heard of the investigation into teen-age dope peddling, whereas only 72% had heard or read about the much publicized gambling investigation.

"Seven out of every 10 persons living in large cities (500,000 persons or more) think that dope is being sold to teen-agers in their cities."

A Burning Question

How to stop this crime against our youth is a burning question in which every citizen must take a vital interest. Even before the wide-scale dope peddling came to light, we were one of the most lawless nations. Crime is one of our largest single businesses. America has become "juvenile delinquent conscious." The upsurge of delinquency among teen-agers has reached alarming proportions. In fact, many probation departments have come to assume that there is not a single community where delinquency does not exist; for we have been spending over $23,000 a minute for crime in the United States.

The average age of our criminals is 19 years. You and I need to remember that, for the most part, adult criminals represent graduates and post-graduates from the ranks of juvenile delinquency. Two-thirds of the inmates of our maximum-custody prisons began their lives of lawlessness as youngsters.

Recent revelations on the dope trade show the enormity of the evil in the present. The menace of selling narcotics to minors must be met and mastered. Every known force must be employed—the family (especially youth itself), the public school, the church, the medical profession, social agencies, police departments, the courts, penal institutions, and those responsible for our probation and parole systems.

The period when youth is groping for guidance provides a field for unlimited opportunities—especially when the hopes and desires of youth are studied with a view to helpful understanding. This, in itself, is an important step toward the protection of boys and girls against anti-social behavior; for it brings to light the danger signals of potential delinquency.

It is a God-given privilege to be a parent, and a moral responsibility to be a good parent. A child looks to his mother and father for guidance. He has a right to expect the best from them. Therefore, it behooves all parents, occasionally at least, to stick pins of pertinent interrogation into themselves, asking, "Do our examples and teachings manifest a faith in God and a loyalty to our fellow men?"

Children should be aware that their parents rejoice in their well-being and suffer in their defects and failures. When such a bond of intangible closeness unites family life, children will talk freely with their parents about those influences that are seeking to undermine their happiness.

Being a good parent means more than providing a roof over the heads of sons and daughters; more than clothing them; more than being a meal ticket. They should be encouraged to talk over all of life's experiences and feel free to do so regardless of how insignificant or how inconsequential these experiences may seem to be. In this way the home may learn of "dope peddling" and do something about it before it becomes deeply rooted in any locale.

The public school has the basic responsibility of imparting knowledge and helping thereby to formulate a philosophy of life. Here high school students should be taught how dope peddlers work; how easily youth may be victimized because the drug habit is formed so quickly; and what the results of such victimization are. Then they would come to understand how narcotics make individuals the kind of sly, sneaky, stealthy demons for whom no crime is too vicious; how they lose control of physical powers; how their faces grow pale and ghastly; how their bodies become emaciated; how their will power and morals are destroyed; how they are shaken and shattered, both inside and out, and can neither rely on themselves nor be relied upon.

To be forewarned—is to be forearmed!

America's Triple Alliance

America's great Triple Alliance is the home, the church, and the public school. These three working together are engaged in one of the greatest of all enterprises: the rearing and teaching of children and youth. Therefore, the problem of juvenile protection must be approached on a cooperative basis.

Home, church, and school alike must accept the responsibility of training children and youth to become desirable citizens fitted to take their place in making this a better world in which to live. To accomplish this, an environment must be created that will enable them to become constructive, contributing members of the groups of which they are part.

No person has a higher privilege than that which the Sunday school teacher

possesses. Understanding church school teachers very often create an atmosphere where young people will tell them things they would never think of telling another person.

Fortunately, too, the present generation—perhaps more so than any previous one—looks upon a minister as an understanding friend who is sincerely interested in helping people.

Preaching which emphasizes God's purposes for persons and their lives attracts young people to the minister of the gospel as a counselor in every area of life.

Total Responsibility

The following statement, formulated by one commission on church attendance, seems to state very adequately the responsibility of homes and churches:

"Almost everyone today is complaining of 'terrible conditions' among youth and adults. Business, politics, labor unions, and especially law-enforcing bodies are being blamed for the crime, immorality, graft, and irresponsibility so rampant. What is the remedy?

"Many call for more legislation, but the statute books of every state are already cluttered with laws. Besides, the 'government' is only a name for a majority of the people, and it can be no better than these people. Even after you 'catch' and convict people, what are you going to do with them? The jails are now full. Parole boards feel compelled to let out criminals every day to make room for new ones.

"Others call for more education, but education is only a tool which can be used either to upbuild or to destroy. Besides, people now know what is right or wrong. The difficulty is with our motives, purposes, and desires; that is, with our religion or lack of it. Schools, operating under a political system, seem unable to teach religion or even common ethics.

"The truth is that the homes and churches are our only hope for remedying these troubles. This may be an unpopular and out-of-date doctrine to many. But it seems to us that church attendance is the basis of progress in this area. The first and next step toward social reform is to revive the church-going habit."

Greatest Insurance

Judge Bert Humphreys recently stated: "In my judgment, the church is the greatest insurance against crime we have. Its teachings are entirely against dishonesty, and those who listen are kept straight. In only one case, out of hundreds that have come before me, has the young man had any connection with a church or church school."

As District Attorney Harry E. Lewis declared: "The violation of criminal or penal laws by children is undoubtedly due to a lack of religious training."

Twenty-six million American youth under 24 years of age are not enrolled in any Sunday school and have no church connection.

Our task, then, is to get whole families enrolled in the church school and attending services of worship regularly.

The medical profession, with its emphasis upon psychosomatic medicine, can be of invaluable aid in preventing the widespread sale of narcotics.

Social agencies, with their "know how"; policemen who are more than "cops"; courts which are interested primarily in the human equation; institutions that are more than punitive prisons; and the complete cooperation of parole and probation departments that have a policy of paroling by character, and not simply by the calendar, are a part of prevention and cure.

The Task Before Us

Without any desire for punishment, the right-thinking people of America believe in stiff penalties for those who lure youth into the drug habit. These culprits must be apprehended and imprisoned for the safety of our young people. Heavy fines are insufficient.

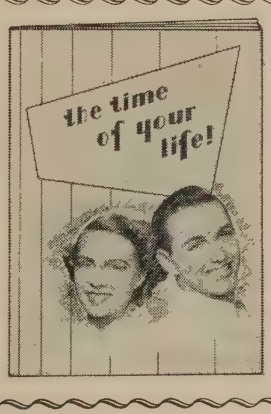
In our present society, the prison is the most potent power to deal with this problem after the crime has been committed. Arrest, trial, conviction, sentence, and punishment have been the means used to stop crime. They are the most effective means known to us. However, in the final analysis, even this fails if the offenders are not changed into law-abiding citizens during their period of imprisonment.

The time which they serve should be used in the development and building of character. During the criminals' incarceration, penologists should apply to them the latest scientific knowledge and methods of rehabilitation known to psychologists and psychiatrists. Only in this way can the cause of such antisocial behavior be dealt with intelligently. After an individual diagnosis has been made, a "course of treatment" should be outlined to change each offender's life by guiding his choices, stimulating his will, and arousing his ambitions.

More Than Sentiment

Dope peddling is a proof of moral weakness. To reform such individuals requires something more than mere sentiment. The institution to which this type of criminal is committed should not be a place of ease, recreation, and pleasure; for nothing will be gained by pampering them. "Pushers" who peddle narcotics to school children need straightforward, firm, businesslike handling. Time has proven that punishment does not stop crime. But this does not mean that prisons need to be made more comfortable, or the discipline made less rigid, or the labor made less exacting.

Moral therapy should have a large part in the rehabilitation program for those who would make drug addicts of American youth. Such prisons must become schools of moral education; otherwise, they will continue to stand, as one penologist has said, "monuments to the failure of society," the failure of the home, the school, the Sunday school, the church, the business world, the professional world, and the state.



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Women Preachers in Oklahoma

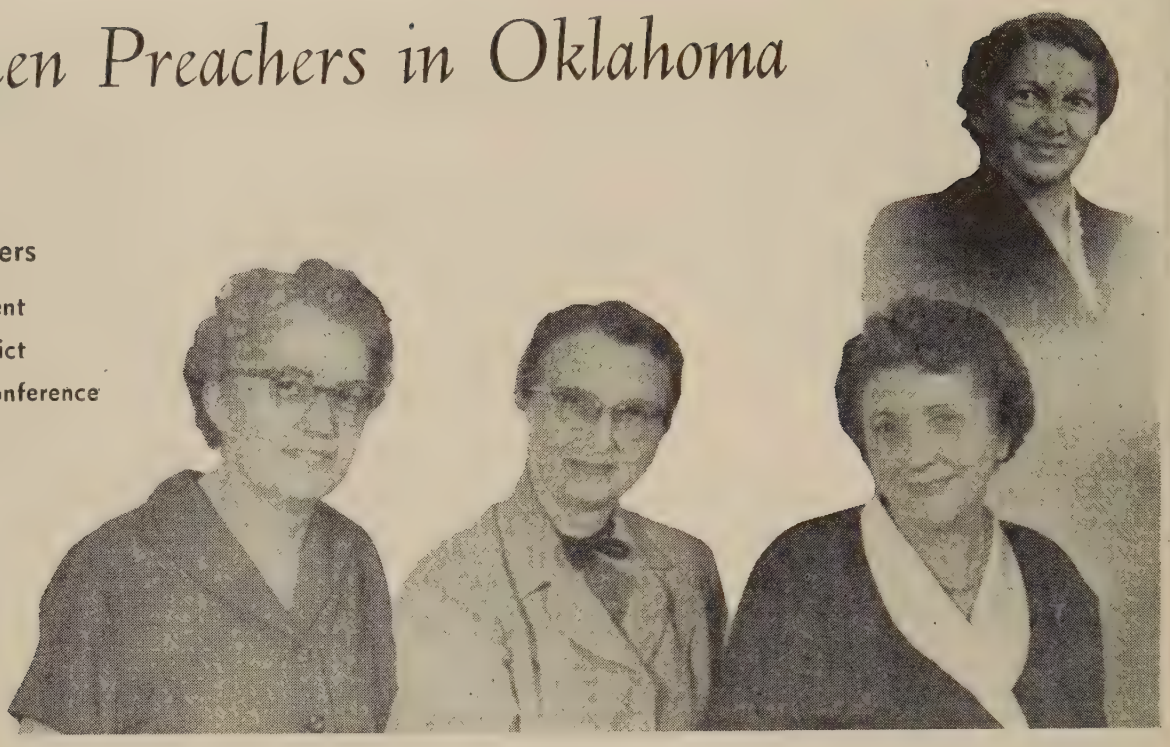
by

W. E. Bowers

Superintendent

Vinita District

East Oklahoma Conference



A LADY minister in the West Oklahoma Conference tells this story. She said that she was in a doctor's office one day when the doctor introduced her to his little boy, telling the boy that the lady was a minister. The boy replied, "Whoever heard of a she preacher!"

The only qualification I have for writing an article about lady ministers is the fact that there were four in the District six years ago when I became the District Superintendent, and there are four in the District now. Three of these ladies have been in the District all these six years. One of the ladies who was serving in the District six years ago was single. Six months after I came on the District she got married and quit the ministry. The fourth lady in the District now has been serving in the District two years.

Questions

There are a number of questions a Superintendent wants to know about a minister regardless of whether the minister is a man or a woman. He wants to know something about the individual's preaching ability. He is interested to know if the preacher can maintain the work with young people. The matter of finances is interesting to a Superintendent because he is responsible for the financial program of the District. He is concerned about the ability of the minister to put on a successful program of evangelism. The capacity of the minister as a builder must be given due consideration.

The Superintendent is also concerned about the minister's ability to get along with people and stay in a pastorate a reasonable length of time. He likes to have ministers who are loyal to the general program of The Methodist Church and who make adequate preparation for the Quarterly Conference.

Perhaps there are other things that should be included in this list, but the things mentioned cover at least a large portion of the work of a minister. No one should expect any minister, man or woman, to excel in all the items listed above. We do have a right to hope they will excel in some, make a reasonable showing in several more, and try in all the rest.

In order for the reader to understand better the type of work being done by these ladies, I will give a little information about them and their charges. All four are married. Two are married to farmers who own their own farms. The husband of one of the lady ministers is a retired farmer who gives his full time to church work without any pay. The husband of the fourth works for the government in the soil conservation program, but he is also a local minister and serves a rural church.

One of these ladies serves a small church in the community in which she and her husband own a farm. She is paid a salary of $300 a year and receives $200 a year from the Conference Board of Missions. Another lives on a farm but serves a church 45 miles away. She preaches twice every Sunday and visits some during the week. She gets a salary of $1,200 a year and receives $200 a year from the Conference Board of Missions.

The third lady serves a two-point charge for a salary of $2,000 and $200 from the Conference Board of Missions.

The fourth lady serves a station at a salary of $2,400 a year.

Work with Young People

All four of the ladies have a nice group of young people in the Sunday school, and all four have an evening MYF. Three of these ladies have worked in our summer Youth Camps and one has served as a sub-district Youth Counselor. The work of these lady ministers compares very favorably with the work done for young people in similar size churches throughout the District.

In the six years, I have not had one word of complaint about the preaching of these ladies. I have heard many favorable comments about their preaching. I remember one comment in particu-

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Pictured above:

The four lady preachers of the Vinita (Oklahoma) District: left to right, Mrs. Edith Suttles, Wyandotte and Sycamore Chapel; Mrs. Pearl Gibson, Delaware Station; Mrs. Pearl Bostick, Foyil; above right, Mrs. Dixie Smith, Verdigris.

lar. The person said, "She always has something to say, she says it, and quits."

These six years have covered a period when churches have not had much trouble in raising money. All of these ladies see that their churches pay the apportionments in full and do their part in the extra finances of the Church program. The churches they have served have paid in full each of the six years.

Evangelistic Record

In the matter of evangelism, the records show that one of these ladies, in five years, has had 139 additions by profession of faith and 54 by letter. The record for another lady shows 84 by profession of faith and 21 by letter in a five-year period. Twenty-eight on profession and 10 by letter is the record of the third lady, who has served the same church all the time. In five years the membership has grown from 16 to 41. The fourth lady, who is serving her second year in the District, started last year with a membership of 27. She had 11 additions by profession of faith, and six by letter, ending the year with a membership of 43.

No lady minister in the District has gone a year without some additions on profession of faith. They all have revivals, and they also cooperate in the District program of Visitation Evangelism. This is a fine record of evangelism.

The ladies have also shown they have ability in the field of church building. One lady has led her churches in modernizing two parsonages and building a $7,500 annex, which was paid for when it was finished. Another lady has led a half-time church to construct a brick veneer building that would have cost $30,000 by contract. It will take $5,000 to finish it, but it will be free of debt. The other half-time church she serves has practically rebuilt the parsonage and has done some work on the church building. Another lady has led her small church to build a $7,000 building, which is free of debt. The other lady has helped to get two churches greatly improved. The batting average of the lady ministers in church building seems to be about 100 per cent.

In the matter of tenure of office, the ladies also seem to excel. One is serving her seventh year in the charge. One is serving her fifth year in the charge. One is serving her fourth year in the charge. One is in her first year. At this writing, it is only two months until Conference, and it seems that all four can return.

A District Superintendent appreciates having ministers who are loyal to the program of The Methodist Church. I would say these ladies have been above average in their loyalty to the program of The Methodist Church.

A Quarterly Conference can be a pleasant and helpful experience if ample preparation has been made for it. It is a pleasure to have all the reports made out in good shape. At the Fourth Quarterly Conference it is a relief to find all the nominations are ready and on proper forms. The lady ministers have a splendid record in the matter of making ample preparation for the Quarterly Conferences.

A Real Spirit

It is not the purpose of this article to answer all the questions about lady ministers. However, I have had the opportunity to observe the work of three lady ministers for six years, one for six months, and another for two years. Some of them have served in hard places and have had to face difficult problems. They have shown a real spirit of consecration to God and the work of the Kingdom. They have helped to build up the membership of the churches. They have been leaders in improving the church property. They have inspired the youth. They have been loyal to The Methodist Church. It is only fitting, therefore, that I conclude this article by saying, "Well done, thou good and faithful servants."

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"Four Nights For God"

A District Program of Visitation Evangelism

Woodrow Williams (standing), pastor of the Boyles Methodist Church, is shown instructing the workers of his church concerning the use of the commitment card. Seventeen commitments were secured during the "Four Nights for God" program of Visitation Evangelism.

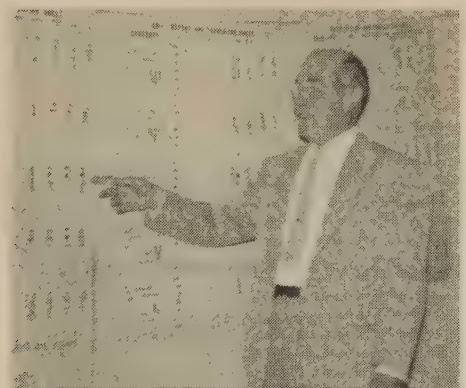
The Bessemer District of the North Alabama Conference recently completed a unique program of Visitation Evangelism. It was known as "Four Nights for God." Over 200 laymen took part in this period of operation.

Both ministers and laymen of the District requested Lambuth Archibald, newly-appointed District Superintendent, to lead in this venture of Christian witnessing. The new Superintendent had tried this program at his former church, East Lake Methodist, in Birmingham, and 1,648 new members were received during his quadrennium there.

Forty-one churches of the District participated. Breakfast, at 8:00 o'clock each morning, was served the preachers by the ladies of the Ensley Highlands Methodist Church. James E. Harris was host pastor.

Reports were made and experiences exchanged. The men left each morning with their souls lifted. Reports for the second morning included new members from Japan, Australia, and Ireland. That made a tremendous impression on the men present.

Lambuth Archibald, District Superintendent, points with pride to the record of Docena Church, served by supply pastor E. H. Johnson. This church, with but 43 members, secured eight commitments. A Fishermen's Club has been organized as a result.



Following is a partial report:

Interviews	1,914
Profession of faith	202
Transfers	272
Total commitments	474

That is, of course, only part of the story. Many of the workers continued their visitation and their results are even better because of their additional experience and training.

The brightest feature of the campaign was the carry-over. More than a dozen new Fishermen's Clubs have been organized on a permanent basis. Their pastors are enthusiastic and the men are working hard.

A group of young people at Minor, one of the smaller churches of the District with only 128 members, had the District Superintendent to come and help them in the organization of a Junior Fishermen's Club, composed of the older youth of the church. They are keen for witnessing for Christ. The results of their labors are yet to be tabulated.

One of the greatest days in the history of the District was "Membership Sunday," announced at the close of the campaign. Some of the results are:

Ensley First Methodist
32 members received

First Methodist, Fairfield
25 members received

Martin Memorial
39 members received

A very small church, Docena, with but 43 members, secured eight commitments. Bayview, with 34 members, secured five commitments.

This form of Visitation Evangelism showed that it will work in the small church as well as in the large church. Also, it will work both in the city and in the open country.

The ministers now believe in this program and look forward with great interest to next year, when they hope to put it on again. They feel that, profiting by their mistakes this year, they can do an even better job for God and the Church when the time comes for another "Four Nights for God" program of Visitation Evangelism in this great District, which is a part of metropolitan Birmingham.

Salient Facts

The Bessemer District is not a fair District to judge the effects of visitation because of the following break-down as to the ministers:

Retired supplies serving charges	4
Young men in school serving charges	14
Men working 40 hours or more in mines, etc.	5
Men on government pension as approved supply	1
Men giving full time to pastoral work	29
Total	53

Howard W. Raines, pastor of the Inglenook Methodist Church (standing at right), is shown giving prospect and assignment cards to one of the ten teams working in the "Four Nights for God" program of visitation evangelism. They secured 23 commitments.

"Four Nights For God"

An Effective Program for Every Church

THE objective of evangelism is to reach people for Christ and bring them into the fellowship of His Church. In achieving this goal we must employ all methods of evangelism—pulpit, visitation, educational, clinical, public. However, evangelistic leaders have discovered that "lay visitation evangelism is the most effective and fruitful method" for our time. This was the method in which Jesus trained his disciples. This is the method which has been recovered and practiced by hundreds of churches throughout the nation. Multitudes have been brought into a knowledge of Christ and the fellowship of the Church.

Prospects

Having used visitation evangelism intensively for several years, many churches now find that most of the adults who have evidenced an interest in the Church have already been won. Therefore, a primary concern of our evangelistic outreach today is that of prospects for membership. We must enlarge our area of evangelistic responsibility to include *every* person who knows not Christ. We must move out to confront the unconcerned, the indifferent, the non-preference group with the gospel challenge.

But persons who have no relationship to the Church are much more difficult to win. This means that we must develop groups of disciplined, thoroughly trained, and deeply consecrated lay visitors as witnesses. These lay visitors must be familiar with the central teachings of our faith. They must be led to discover the great sources of spiritual power through developing a disciplined prayer life.

Furthermore, those who are won should be carefully trained and prepared for membership in the Church. Many of them will have no church or religious background. If they are to become mature Christians and effective churchmen they must be prepared.

Major Features

The "Four Nights for God" program is designed to provide an effective visitation evangelism mission that will meet these needs. It may be organized on the area, conference, district, or local church level. Its operation in the local church involves four major features:

- **Cultivation of prospects for membership.**
  Assigned to specific members.
  Invited to services and organizations.
  Special letters and materials.
  Lifted up in the prayer lists.

- **Four periods of preparation for the visitors.**
  Lay visitors are given training prior to the week of visitation evangelism.
  Topics: "What Methodists Believe," "The Motives of Evangelism," "Our Church and Its Program," "Prayer and Evangelism."
  Prayer groups formed by the visitors.

- **Four nights of Visitation Evangelism.**
  Supper training conference.
  Visiting membership prospects.
  Sharing reports.
  Emphasizing the spiritual nature of the task.

- **Four periods of instruction for those making commitments.**
  Instruction topics: "The Methodist Faith," "The Methodist Heritage," "The Methodist Church at Work," "The Duties of a Methodist Christian."

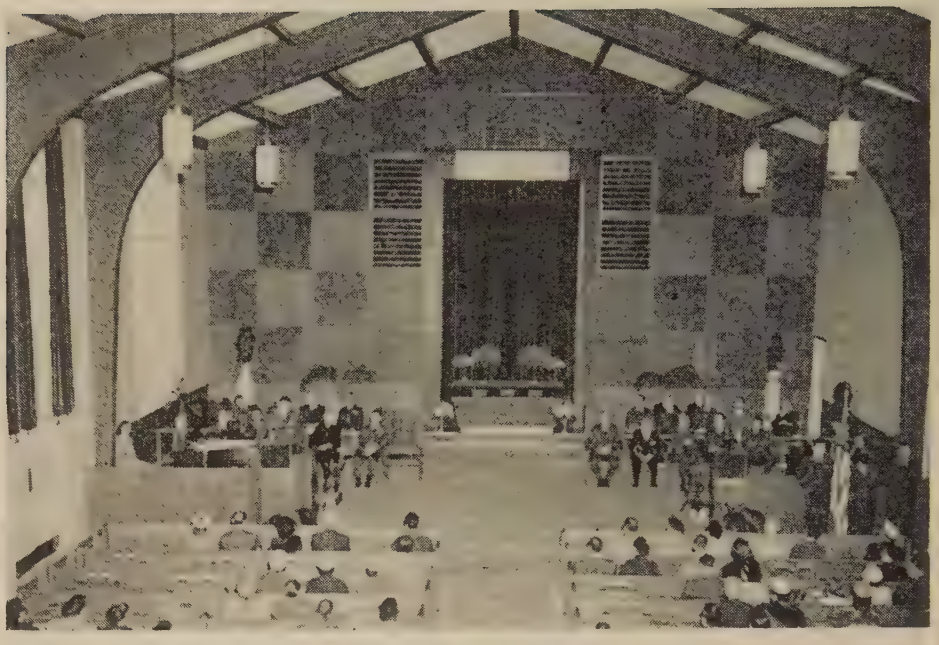
The visitation program may be followed by a week of preaching services. These may serve as the training periods for new members.

Any group or church interested in carrying out this program is invited to write to Eugene E. Golay, Department of Evangelistic Methods, 1908 Grand Avenue, Nashville 5, Tennessee, for a prospectus on the "Four Nights for God" program.

A Significant Question

Why not try this effective evangelistic program in your Area, Conference, District, Local Church? For additional information, write to Eugene E. Golay, Department of Evangelistic Methods, 1908 Grand Avenue, Nashville 5, Tennessee.

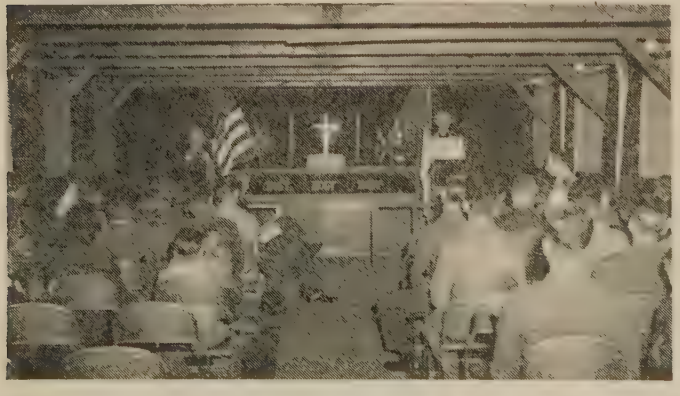
A Visit with Air Force Chaplains



At the official opening of the new chapel at Beale Air Force Base, the chief speaker was Chaplain (Maj. Gen.) Charles I. Carpenter. Chaplain (Maj.) James D. Taylor is in charge of the chapel.

Chaplain (Maj. Gen.) Charles I. Carpenter with a group of chaplains at Amarillo. Guests were three civilians: Dr. J. Manning Potts, editor of *The Upper Room;* Dr. John Slemp, editor of *Missions;* and Dr. Edwin C. Calhoun, of the Methodist Commission on Chaplains.

Chaplain (Lt. Col.) Thad E. Son, Wing Chaplain, Amarillo Air Force Base, Texas, examines a copy of the Air Mail edition of *The Upper Room.*



Regular worship services being conducted in the Retraining Group Chapel, Amarillo Air Force Base.

In an Air Force "briefing room" chaplains confer with their chief, Chaplain Carpenter, and with three civilian visitors,

TO WALK THE EARTH LIKE MEN

by Helen L. Toner
Tucson, Arizona

MORE than 20 years ago Walter Lippmann sized up modern man in these words: "His life seems mere restlessness and compulsion rather than conduct lighted by luminous beliefs."*

It is this absence of "luminous beliefs" that has brought man in our century to the brink of self-annihilation. A vicious variety of skepticism is the focus of infection that drains health from modern society. It is not so much skepticism of God as it is a skepticism of man himself.

Not to believe in ourselves or in each other is a more destructive form of skepticism than we have yet realized. In fact, what you and I believe about the nature of man may well be the deciding factor in the kind of world there will be tomorrow and, indeed, if there will be anything left on earth save the sterile residue left by atomic warfare!

Ancient Hebrew Concept

The ancient Hebrews believed that *man is made in the image of God* and that *he has an obligation to live up to his great heritage.* This belief profoundly affected the history of the nation of Israel, in two ways. First, it made the Hebrews rebel against remaining an enslaved people. And, second, it restrained the Hebrews when they were tempted to exploit or enslave other men since it gave them a growing reverence for human life. It affected the history of the globe as well, for it became the ideological basis of democracy.

Is it difficult to see what such an estimate of man might do for the world in the "furtive fifties"?

To recapture the conviction of man's worth and his place in the divine scheme of things—a conviction given us by the Hebrews and clarified by Jesus of Nazareth—would be to revolutionize not only our personal relationships but our political philosophy as well.

Inspires Respect

It is a belief that inspires respect for the worth of each individual and which brings a stubborn defiance of tyranny in every form. Without this sense of man's divine origin and destiny, it is not surprising that we find the exploitation of the many for the benefit of the few, or that we find racial and economic tensions threatening the strength of our democracy. Without it, men are proved to develop the sheep-mindedness that becomes willing to surrender individual liberties at the same time that it vests supreme powers in the state. Without it, we are losing sight of the purpose of our existence, both as persons and as a nation.

Certainly, we can do without the strutting humanism of the prewar era. The arrogant assumption that man is the master of things, with no obligation to seek guidance from and with no accountability to a Higher Power, is not what we need. That philosophy has already shown itself incapable of preserving the finest values in our civilization.

But we do need something far different from the apologetic pictures of man given us by many contemporary writers and clergymen.

The American pulpit could do a great deal to dispel the subtle skepticism that has crept into our personal relationships and our political philosophy. Instead, in such times of turmoil in the past, the conservative churches have tended to withdraw from reality and to stress Heaven and the coming of the end of the world; while the liberal leaders have become so preoccupied with the *immediate* needs of their people and their country that they have neglected to build up man's belief in his eternal destiny. Little wonder that our congregations can talk in these crucial days with a great deal more confidence about what we have to do than about why we have to do it!

Certainly, to be continually reminded of our heritage and obligations as children of God is to become surer of where we want to go—and why—both as persons and as a nation. And when we come to see, as Paul Scherer puts it, that "the only heights we have to scale are heights for which we were made," the climb—whether it be the personal mastery of some fear or the nation's struggle against the threat of Communist domination in the world—is not so difficult.

The Power of an Incentive

Somewhere in juvenile literature there is the tale of a boy who grew up in a hovel in an ancient city. Often he could be seen with his tousled hair

* Walter Lippmann, *Preface to Morals* (New York: The Macmillan Company, 1929), p. 17.

flying around his dirty little face, pelting with stones the carriages that went by, or teasing the smaller children of the neighborhood. One day an imposing carriage drove up to his door, and an emissary from the palace alighted. Calling the boy from his play, the man asked him to lift his shirt so he might look for a birthmark on the boy's back. Finding it, he called the others from the carriage to confirm his belief that he had found the lost Prince who had been kidnapped at birth by enemies of the king.

Before the boy could be taken to the palace, the king's emissaries asked him to keep his secret for a few days while they prepared the country and the king for the Prince's return.

During the coming days the neighborhood children, not knowing this, marvelled at the change that took place in the boy. Now his face often bore the marks of having been scrubbed; his hair was combed. He no longer threw rocks at passing carriages but gravely answered travelers' questions when they inquired directions. Even at play there was evidence of the new consciousness of leadership that came with the discovery of his royal blood.

There was no princeliness in a boy who believed himself to be a waif. We may well ask: *Why should our writers and our spiritual leaders expect us to conduct ourselves like spiritual and moral supermen if they speak to us and write about as as if we were degenerate, even bestial?* For we need more reminders than we commonly get of "the eternity hidden in our hearts" if we are to live up to it!

"He knew what was in man," John wrote of Jesus. Of course he did. And what he found there, if we are to judge by his contact with individuals, was not depravity. It was *unused possibility*. He looked at the shabbiness of people's lives—at the bitterness in Martha's pinched little heart, at the greed that had made of Zaccheus a lonely man, at the shallowness of the ruler, Nicodemus—and his heart seemed to ache for them. She who *could* have loved so much loved so little. He whose life *could* have been so rich was so poor in things that really count—in friendship, in self-esteem, in the trust and respect of others. He who *could* have been so great a leader was so small of vision. With each of these the Nazarene left an unforgettable vision of what life might become for him *if* he would make full use of his God-given possibilities.

"It's Human Nature"

Charles T. Holman once remarked that inferior performance seems to be the special prerogative of those beings who are most capable of superior performance. He gave an amusing illustration of his statement by telling of a man at a zoo who remarked, "No one ever slapped an alligator on the back and said, 'Be an alligator, old man!' You know he'll be an alligator. He can't help it. But you do sometimes slap a man on the back and say, 'Be a man, old chap!' You can't be so sure he'll be a man."

The phrase, "it's human nature," is used in common conversation as an explanation of some very unlovely human attributes. We no longer say the words with tight-lipped, Puritan condemnation, but with a kind of fatalistic shrug of the shoulder, as if we were ridden with a bestiality that governs us in spite of ourselves. This view of human nature is not borne out by life. Take the example of a fish. He is meant to live in water. He flips out of the water onto the rocks; and, failing to flip back into the stream, he dies because he was defying his very nature. Just so, many of the things which we have shallowly considered to be "human nature" are actually *violations* of human nature. Is it not human nature to be decent, to be honest, to be monogamous, to be brotherly? For surely *the opposite of these characteristics have proven to be destructive of human life and human happiness.*

Significantly, Halford E. Luccock has said: "We have learned in airplanes to fly through the air like birds and in submarines we have learned to swim like a fish. All that remains now is for us to learn to walk upon the earth like men."

"Worth its weight in gold!" writes a layman.

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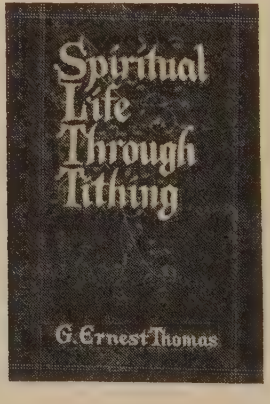

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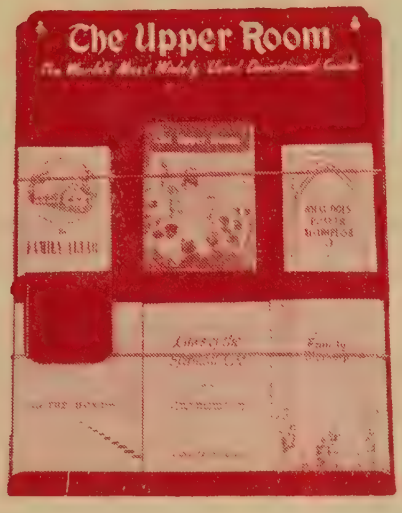

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Holds six or eight different items. Fifteen by twenty inches in over-all size, this new rack will find many uses in the church. Made of steel and chrome-plated wire rods with a baked enamel finish in rich brown. Lockable coin box. Has removable back for use on a table, and eyelets to hang on a wall. Attractive church furniture like this will help in your ministry of the printed word. You can afford to have several in strategic places in your church.

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Large Metal Rack for Table or Wall Lockable Coin Box

Hold twenty-eight different items. Twenty-eight by thirty-two inches in size, this handsome piece of church furniture is finished in rich walnut brown with chrome fittings, adjustable guides, and chain for hanging. Rubber-covered legs for use on a table. Hundreds now in use.

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The Upper Room Pulpit

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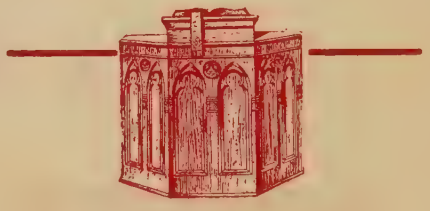

In the July Issue

God's Workmanship
L. D. Anderson — First Christian Church, Fort Worth, Texas

We Will Sing One Song
A. L. Currie — Westminster Presbyterian Church, Nashville, Tenn.

The Only Way
Maldwyn Edwards — Birmingham Central Mission, The Methodist Church, Birmingham, England

The Old Word for a New World
Henry E. Kolbe — Professor of Christian Ethics, Garrett Biblical Institute, Evanston, Illinois

Be a Christ
Clarence Edward Macartney — First Presbyterian Church, Pittsburgh, Pa.

Gossiping Christians
W. Stuart MacLeod — Knox United Church, Glace Bay, Nova Scotia, Canada

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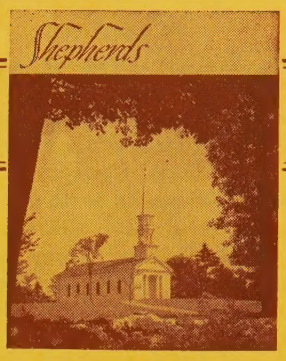
The Upper Room Pulpit

1908 Grand Ave. Nashville 5, Tennessee

SUPPLEMENT TO SHEPHERDS



July, 1954

Bishop Reports 124 for Christ

Pastors of the Puerto Rico Provisional Conference, at the request of Bishop Fred Pierce Corson, brought their young people to the Sunday afternoon ordination service at the recent session of the Conference. Between 700 and 800 young people attended. The church, Sunday school rooms, and church yard were crowded. Loudspeakers carried the service to those outside the church.

In keeping with his usual custom, Bishop Corson made a special appeal to the young people for life service commitments. The appeal was answered by 124 young persons. This group brings to more than 3,000 the number of young people who have responded to the Bishop's call on ordination Sunday. Those who have thus committed themselves to Christ are called the Bishop's Crusaders.

Church Grows

Trinity Methodist Church, Mountain View, California, has received more than 250 new members in about two and one-half years, under the ministry of D. V. C. Black.

Communion Breakfasts

For several years the laymen of the Syracuse Area have sponsored a series of simultaneous Communion services throughout the Area. This year the services, held on Palm Sunday, were given a definite sense of unity through a radio address by Bishop W. Earl Ledden over a chain of radio stations. Only men attended the services, which were followed by breakfasts and closed in time for every man to attend Sunday worship in his own church.

First to Register For Family Conference

Mr. and Mrs. Otis Sanders and Ronnie of Roswell, Georgia, study the folder announcing the National Conference on Family Life at Cleveland, Ohio. They were the first couple to register.

Methodist Series

The Ninth Annual Methodist Series of the Protestant Hour, "For Richer Living," is currently being broadcast with Dr. Robert E. Goodrich, Jr., Bishop Costen J. Harrell, and Dr. William B. Selah as speakers. Subjects from June 6 through August 8 are as follows:

June 6 "On the Other Side of Sorrow"
June 13 "A God Who Cares"
June 20 "What's the Use?"
June 27 "Stewards of Possessions"
July 4 "Undergirding Principles"
July 11 "The Tithe and the Bible"
July 18 "The Tithe in Life"
July 2 "Victory Over Worry"
August 1 "Puddles or Sunsets?"
August 8 "The Neglected Commandment"

The program is carried by stations in the South Central and Southeastern Jurisdictions.

National Conference of Methodist Men

Three principal speakers for the National Conference of Methodist Men to be held at Purdue University, LaFayette, Indiana, July 9-11, have been announced by the general committee.

Lem T. Jones of Kansas City, president of United Church Men, will address the opening session of the conference on Friday evening, July 9. Mr. Jones is a prominent Presbyterian layman and has headed the men's work department of the National Council of Churches (United Church Men) since its inception four years ago.

Herbert Brownell, Jr., attorney general of the United States, will address the Saturday night mass meeting. Mr. Brownell is a Methodist layman related to Christ Church, New York City. It is expected that delegations of Methodist men from nearby midwestern centers will augment the crowd of more than 2,000 regular registrants at the conference for this mass meeting.

The Sunday morning speaker will be the episcopal host, Bishop Richard C. Raines of the Indiana Area. Bishop Raines will give an inspirational address and lead the closing communion service. Bishop Raines is head of the Division of World Missions of the Board of Missions and chairman of the Commission on Public Relations and Methodist Information.

Plan now to attend

CANDLER CAMP MEETING

Southeastern Jurisdiction

Lake Junaluska,
North Carolina

August 8 through
August 15, 1954

Hear Sangster of England

Wyoming Spiritual Life Retreat

The Wyoming State Conference has recently purchased a ranch in the beautiful Ten Sleep Canyon of the Big Horn Mountains in northern Wyoming for a Spiritual Life Retreat Grounds and Youth Center. Plans have been formulated to hold the first retreat for men from June 21-26 of this summer at the ranch with Mr. George Hales, of Oklahoma City, a nationally known leader of Spiritual Life Retreats. Reservations for this retreat are still open. Information may be obtained by writing Mr. Dean Addington, 1301 Big Horn Avenue, Worland, Wyoming.

Helpful New Book Now Available

Courage for Days of Illness, by Edmond H. Babbitt, is a helpful 16-page booklet intended for pastors and lay people to give to the sick. The booklet contains wholesome spiritual suggestions to comfort persons entering the strange surroundings of a hospital, facing surgery, enduring pain, etc. Distinctly evangelical in nature, it has no denominational identification. The booklet sells at $1.00 for 12 copies, $7.00 per 100. Those interested should write Dr. Babbitt, Adrian College, Adrian, Michigan.

New Folding Church Trailer

New Badges for Ministers' Wives

In response to numerous requests for the production of a badge for the wife of a minister in the effective relation, Dr. T. A. Stafford of the Board of Pensions, 740 Rush Street, Chicago, Illinois, has designed such a badge.

The shield is in white enamel with symbols in gold. The lettering is in gold on a dark blue background. A knot signifies that the pastor and his wife are working together for Christ. Each has a hand on a shepherd's staff, signifying that they cooperate in the work of shepherding the flock of Christ.

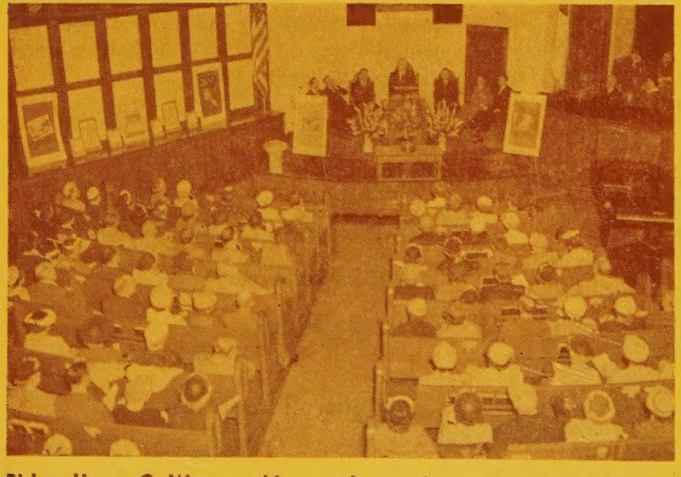
The cost is 50c each, postpaid (slightly below cost).

Only a few hundred are available at present. If you desire to have one promptly, write soon to the above address. This is a service, without profit, to the minister and his wife.

Shown here is the new Folding Church Trailer, designed by the Rev. J. M. Ruthven of Narka, Kansas. When on the road, the trailer has the approximate size and weight of a large house trailer. It can be unfolded by a couple of men in an hour or two. When the sides are unfolded to rest on blocks, the building is 24 feet wide. It may be built 24 feet to 40 feet in length, with a seating capacity up to 150 people. Walls and roof may be built of ¼-inch marine plywood or sheet aluminum on 2 x 2-inch studs and rafters and ¾-inch plywood floor on 2 x 4-inch sleepers. It is insulated for any weather and is very presentable with round top, colored cathedral glass windows.

Many of these new Folding Church Trailers are being built in this country as well as in other parts of the world. Those interested build their own. Plans, worth $10.00, may be obtained from Mr. Ruthven.

FAMILY LIFE CONFERENCES



Bishop Hazen G. Werner addresses the opening session on the Youngstown District "Christian Mission to the Home." This experimental mission was attended by 800 persons.

At Marion, Ohio, a radio panel discusses the family in the Lima District "Christian Mission to the Home."

Special Summer Prices

(UNTIL SEPTEMBER 1)

Gift Box Set for families with young children

Prayer Time — Poetry Time — Children's Prayers — *in Gift Box* — $1.35

Prayer Time *Compiled by* EDWARD D. STAPLES

More than 200 suggested devotions for families with young children. Meditations prepared by writers, teachers, and workers with children. This is the book many parents have been looking for. It can be used day by day as any book of devotions is used, or because devotions are carefully classified under eleven headings, it is easy to select a meditation especially appropriate for the activities of the day. 50 cents per copy

Poetry Time *Compiled by* JOHN E. BREWTON

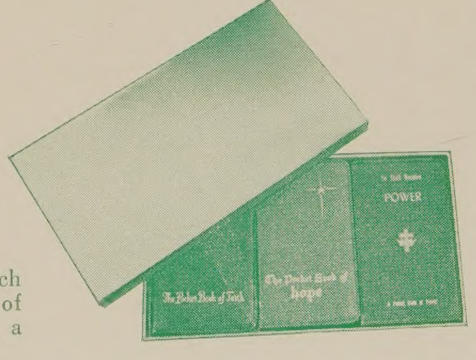
Because children love poetry and like to use it in their devotional periods, this anthology of helpful, inspirational verse will be a valuable resource for devotions or other reading with children. This anthology contains selections from the works of more than twoscore poets, all classified under eight headings. Complete index.
50 cents per copy

Children's Prayers *By* LUCY GRAY KENDALL

With poems of prayer and praise that literally sing their way into the child heart Miss Kendall has made a significant contribution to young children who want to be read to and who want to make their first steps in devotion. They express awe and wonder at God's world. They reveal a deep sense of belonging to a family of God-loving children the world around. Illustrations by Sam Leach are entrancing, too. 50 cents per copy

Three Cushman Pocket Books in Gift Box

The Pocket Book of Faith
The Pocket Book of Hope
A Pocket Book of Power



Each of these three books contains scripture, prayers, quotations, verse, and more than a score of the stirring poems of Bishop Cushman. Each has the emphasis that its title indicates. Delightful vest-pocket size, handsomely bound in imitation leather—blue, green, and red, respectively. Each with gold-stamped title.

Men and women, old and young, appreciate these delightful books that contain so much of inspiration and beauty and are so handy to carry in pocket or purse. This is a set of books you will read and re-read, committing many selections to memory. Here, too, is a lovely gift of deep spiritual significance.

Single copies, 50 cents each

All three in gift box, $1.35

The Upper Room

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VITAL AIDS FOR YOUR SUMMER REVIVAL

The Revival Packet

$3.00 each

Contains recommended quantities of such materials as the booklet *How to Have a Preaching and Reaching Revival*, the leaflet, "God's Ten Most Wanted Persons," a Prayer Guide, Prospect and Prayer Covenant Cards, etc. For full description, see the article in this issue on "10,000 Churches Will Have Summer Revivals."

Revival Prospect Card

This card will enable you to obtain from your own members the names and addresses of prospective members.

$1.00 per 100

Revival Prayer Covenant Card

To pledge your people to pray for and during the revival. Specific prayer objectives to strengthen your people's resolve.

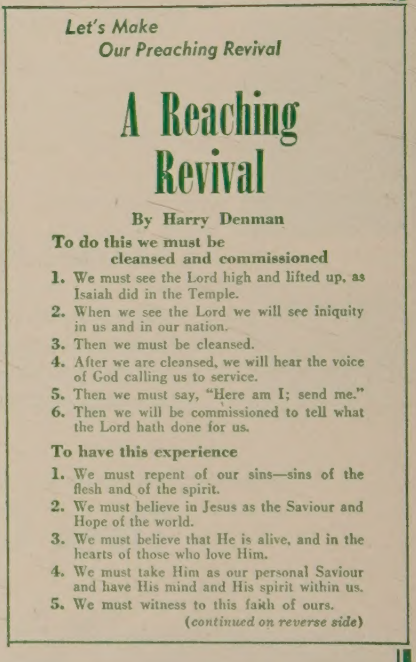
60c per 100

This inspirational card, included in the packet, encourages members to win others. Printed on both sides, it is available at $1.00 per 100.

"My Advance for Christ" Card

Provides your people with the opportunity to consecrate themselves to Christ.

60c per 100



Let's Make Our Preaching Revival

A Reaching Revival

By Harry Denman

To do this we must be cleansed and commissioned

1. We must see the Lord high and lifted up, as Isaiah did in the Temple.
2. When we see the Lord we will see iniquity in us and in our nation.
3. Then we must be cleansed.
4. After we are cleansed, we will hear the voice of God calling us to service.
5. Then we must say, "Here am I; send me."
6. Then we will be commissioned to tell what the Lord hath done for us.

To have this experience

1. We must repent of our sins—sins of the flesh and of the spirit.
2. We must believe in Jesus as the Saviour and Hope of the world.
3. We must believe that He is alive, and in the hearts of those who love Him.
4. We must take Him as our personal Saviour and have His mind and His spirit within us.
5. We must witness to this faith of ours.

(continued on reverse side)

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